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MEMOIR OF THE LATE VERY REV.  
DR. ISAAC MILNER, DEAN OF CAR-  
LISLE.

THE subject of this memoir was born in the neighbourhood of Leeds, in Yorkshire, in the year 1751. His father, as we learn from himself, in the life which he wrote of his brother, the Rev. Joseph Milner, was a man of strong understanding, who had felt, in his own case, the want of a good education, and who formed an early resolution to remedy that defect, in regard to his children, to the utmost of his power. Accordingly, Isaac, who was the youngest son, when only six years of age, began to accompany his brother Joseph every day to the grammar-school; and when he had reached his tenth year he could construe Ovid and Sallust, and was beginning to learn the rudiments of the Greek language. The death of his father, however, at this time, ruined all his prospects of a literary education; and his mother was under the necessity of withdrawing him from school, and placing him in a situation where he might learn several branches of the woollen manufactory at Leeds.

A favourable opportunity soon after occurred, of sending his brother to the university of Cambridge. He obtained the office of Chapel-clerk of Catherine Hall, and, in 1766, he took his degree of Bachelor of Arts. In about three years after he had graduated, he obtained the Head-mastership of the grammar-school of Hull, and  
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was soon after elected Afternoon Lecturer of the principal church in that town, with an income, amounting, in the whole, to upwards of two hundred pounds per annum. The conduct which Joseph Milner, under these circumstances, pursued towards his brother, cannot be so well related as in the words of the late Dean himself; which, while they record the liberality of the former, strikingly illustrate what we shall hereafter have to say on that warmth of affection and tenderness of spirit by which the latter was characterized.

“*But the bowels of Joseph yearned upon his brother;*” and as soon as we find him in a situation to do him service, and to prosecute the excellent system of the father, he loses not a moment’s time, but instantly releases him from his temporary obligations at Leeds, and takes him under his own tuition at Hull. Isaac’s memory was not bad; for though, at this period, he had been absent several years from the grammar-school at Leeds, and was still but a boy, he was found perfectly well qualified to act as assistant to his brother, in teaching the lower boys of his crowded school at Hull, so well initiated had he been in the Latin and Greek by Mr. Moore.\*

“He redoubled his diligence, that he might make up for lost years, and was sent to Queen’s College, Cambridge, in the year 1770. Under Providence, he owes his present honourable and elevated situations, as Dean of Carlisle and Master of

\* Usher of the grammar school at Leeds.

Queen's College, and Professor of Mathematics in the University of Cambridge—indeed he owes all he has to the kindness of this same brother; and he here WILLINGLY acknowledges the obligation with tears of gratitude and affection. 'He made' ISAAC 'glad with his acts, and his memorial is blessed for ever.'"

At the university he greatly distinguished himself. He took his Bachelor's degree in January 1774, when he attained the high honour of being the senior wrangler of his year, and the first Smith's prize-man. His superiority above all his competitors was so strongly marked on this occasion that, contrary to the usual practice, it was deemed necessary by the examiners to interpose a blank space between him and those who followed him on the list;\* and he was honoured with the designation of *Incomparabilis*. But the academical fame of Dr. Milner was not confined to his mathematical proficiency: he was eminent in other walks of literature and science. The late Bishop of Llandaff, Dr. Watson, bears an honourable though incidental testimony to this fact. "I remember," he says, "having seen the divinity school filled with auditors from the top to the bottom, when the best act (by Coulthurst and Milner—*Arcades ambo*) was keeping, that I ever presided at, and which might justly be called a real academic entertainment." Now when it is considered, that the disputations in the schools are carried on in the Latin language, it is evident that Dr. Milner must have made great progress in classical, as well as mathematical knowledge, to have thus acquitted himself.

In 1775, he was elected Fellow of Queen's College. He acted as Mo-

\* A similar distinction, it is said, has only once been conferred since that time; namely, in the year 1819, when Mr. King, of the same college, took his degree as Senior Wrangler, with the same acknowledged superiority over every competitor.

derator in the schools, in 1780, 1783, and 1785. In 1782, he was nominated Proctor. In 1783, he was chosen the first Jacksonian Professor of Natural and Experimental Philosophy and Chemistry. He had previously given several courses of public lectures, with great acceptance in the university. He was elected Master of Queen's College in 1788, and was appointed Dean of Carlisle in 1791. In 1798, he was placed in the chair which had been successively filled by Isaac Barrow, Isaac Newton, Whiston, Saunderson, Colson, and Waring; namely that of Lucasian Professor of Mathematics. He was twice chosen Vice-Chancellor of the University; namely, in 1792, and afterwards in 1809. During his first vice-chancellorship, he presided at the extraordinary trial of Mr. Frend, who was expelled for what was considered as a libel on the Liturgy.

Having given this brief view of the events of Dr. Milner's life, we proceed to consider more particularly his character.

The late Dean of Carlisle was unquestionably one of the first men of his day, in respect of his intellectual powers and endowments. He possessed what might be termed a gigantic understanding: he had a comprehension and vigour of mind, which could embrace the most extensive and difficult subjects; and his clearness of conception was such as enabled him to contemplate a long series of argument with distinctness. His knowledge was not confined to one or two branches of science, but spread itself over almost the whole field of human inquiry. He was gifted with a very extraordinary memory, which enabled him to retain the large stores he had amassed; and it was remarked by a friend, who had enjoyed opportunities of seeing him in all circumstances, that Dr. Milner was, perhaps, less than any one he had ever known, a man of times and seasons; for that he was always able to bring his powers in-



to full action. As a mathematician he ranked among the most eminent in Europe. In experimental philosophy, chemistry, and the various useful arts, he had pushed his researches to an extent which would have raised other men to distinction, but which, in him, seemed only the accompaniments and attendants of still higher gifts.

With these powers he united a felicitous talent of conversation, which is seldom met with in persons addicted to the severer studies: the flow of his familiar talk, his cheerfulness of disposition, and his easy communicativeness, were as attractive as his other faculties were commanding. There was a sort of dignified simplicity about him, which, without abating the respect, won the affections of those who were in his company. Part of this might arise, perhaps, from his unaffected frankness of manner. There was, in all his statements, a force and plainness, which were quite abhorrent from that indecision of sentiment and those affected involutions of style natural to inferior minds. He expressed what he thought, fully, with a clearness of conception, an authority of intellect, and a vigour of language, which at once instructed and convinced. He seemed to have an almost instinctive dislike to the outsidings of questions; and, indeed, would hardly suffer the person with whom he conversed to proceed, if he wandered after secondary and unessential points; or if he hesitated and lingered in making a fair and perspicuous exposition of what he really meant. On the other hand, no one was more ready to grapple with a great question, and to meet a worthy opponent on fair grounds of argument.

It was in part to be ascribed to the peculiar character of his understanding, and partly to his having addicted himself chiefly to the severer sciences, that, in common conversation, he was less ready than

might have been expected, in apprehending the meaning of those with whom he was conversing, when, instead of expressing themselves in distinct propositions, they rather intimated, or hinted at, their opinions. It was, perhaps, this love of certainty and precision, which led him to investigate and ascertain any subject, which might present itself to the view of his mind; and a severe critic might, perhaps, have urged that he was sometimes thus led off from the fixed and unbroken pursuit of greater and more adequate objects of investigation.

Dr. Milner possessed a surprising insight into human nature, and could put himself into the situation and circumstances of others, comprehend the process of their reasonings, and develop their errors of judgment, with a facility almost approaching to intuition.

These remarks on the intellectual character of Dean Milner are intended only as introductory to the consideration of the testimony which he bore to the great truths of the Christian religion. His sentiments on these subjects will be found more fully stated in the continuation of Joseph Milner's Church History, in his strictures on the publications of Dr. Marsh against the Bible Society, and perhaps yet more distinctly, if possible, in the life prefixed to the first volume of his brother's posthumous sermons. In these different publications, he has given his clear and decided views of the leading doctrines of the church, and of the Reformation, the history of which he had so carefully studied. The fall and total corruption of man; salvation by grace; the necessity of repentance unto life, and a living faith in the merits and death of the Son of God; the doctrine of justification by faith only, and of the sacred operations of the Holy Spirit in regenerating and sanctifying the soul; and the indispensable obligation to holy obe-

dience in the heart, temper, and life ; —these were the truths which he considered to constitute the essence of the Gospel of Christ, and to lie at the foundation of our Protestant reformed church. The indistinct statement of these doctrines, if not the denial of them, by too many of the clergy ; and the still more prevalent neglect of enforcing them, and applying them closely to the consciences of their hearers, he regarded as a dangerous defection from sound doctrine.—In addition to the above essential truths, he held the doctrine of personal election ; but at the same time, he was no less firm a believer in the doctrine of universal redemption. He conceived that in this way he gave its due place and weight to every part of the Word of God ; and he by no means admitted those positions which the enemies of the doctrine of election affirmed to be the necessary consequences of that tenet.\* It was his opinion that the doctrine of election had been maintained, in common, by all the chief reformers, as well by those who followed Luther on the controversy about the sacrament, as by those who held with Calvin. He sometimes expressed strong indignation at, what he considered, the presumptuous ignorance displayed on these questions by modern writers ; and at their unfairness, in charging men with being Calvinists, when they held merely the great truths which had been universally admitted for a century or more after the Reformation. The difficulties confessedly adhering to the questions connected with the Divine purposes, the Dean very fully admitted ; and was only surprised, when men, who had obviously never studied the subject, dogmatized upon

\* In expounding one day, on that text in Revelations iii. 5., where our Saviour is represented as saying to the Church of Sardis, "I will not blot out his name out of the Book of Life," the Dean remarked, "So you see we must take care, though our names be already entered, lest they be blotted out."

it, and affected to regard every point as clear and free from mystery. Respecting his opinions on these subjects, he speaks thus strongly in his work on the Bible Society.—

"I confidently affirm it to be impossible to produce a single expression, written or spoken by me, from which a charge of Calvinism may fairly be inferred, by any person who knows what the offensive and objectionable parts of the tenets of Calvin really are ; or, in other words, who knows how to distinguish the sound doctrines of that learned divine, from those peculiar dogmas which he pronounced with great positiveness, and which I, with many others, exceedingly disapprove, as violent, rash, and unscriptural.

"I sincerely hold, and ever have held unequivocally, the very important scriptural doctrine of universal redemption.

"Moreover, the Seventeenth Article of our church, in its plain and literal sense, expresses my unfeigned sentiments on the difficult subjects of which it treats. That the doctrine of universal redemption is reconcileable with the Seventeenth Article, I make no question : nevertheless, those who find no difficulties in considering the abstruse subjects of the Divine prescience—the freedom of man and his responsibility—the declarations in Holy Writ concerning the native innocence of our first parents, and the subsequent corruption of human nature—convince me that hitherto they have only reflected on these points in a superficial manner."

But it is not on questions, which respect only the doctrines of Christianity, that the Dean's testimony is important ; it is not less so, as to the spiritual and holy effects of these doctrines on the hearts and lives of men. The experience of the power and influence of religion on the heart—producing, through the grace of the Holy Spirit, regeneration and conversion, repent-



ance for sin, and a new creation to holiness, manifested by love to Christ our Saviour, and the dedication of soul and body to *his* service, who bought us with his own blood—was a topic on which he frequently insisted with great force.

As connected with this subject, the Dean was disposed to view the late controversy on Baptism as one of the utmost moment. He thought, indeed, that the question of the grace accompanying the sacrament had always been one of considerable difficulty; and that to pretend that nothing was more clear than that regeneration, in the view of our church, always attended baptism, was contrary to the real state of the fact, and to the general sentiments of our Reformers. He thought also, that to object to the use of the terms, *new birth* and *regeneration*, in the cases of conversion, whenever that conversion might take place, was to quibble about words, and was contrary to Scripture, and to the practice of our most pious and eminent divines; and, if it meant any thing, must mean to weaken the doctrines of the fall of man, and of the necessity of that inward and spiritual change by which alone he can be re-created after the lost image of God.

As a preacher, the Dean ranked among the most impressive of our day. His simple dignity of manner, his seriousness, his richness of thought, his perspicuity, his solid and weighty observations on human life, his searching argumentation, his close and overwhelming appeals to the conscience, were calculated, under the blessing of God, to produce a powerful effect on those who candidly attended to him. His sentiments and feelings, with respect to the tenor of his ministry, and the opposition which his faithful discharge of it excited, may be gathered from the following extract of a letter to a friend, dated the 3d of August, 1813. "In short," he says, "I find most assuredly, that the longer and the more

explicitly I preach the Gospel, the more numerous are my adversaries, and the more determined and inveterate their hostility. It is *my business* to examine myself thoroughly, and to review the matter, and to see whether the dislike and opposition I meet with arise from a real love of the Gospel, and from wise exertions in the best of causes, or whether SELF has not much to do in imposing upon me. There is, however, one thing evidently taking place, at which it is lawful for me to rejoice, and at which, therefore, I will rejoice; namely, that I hear more and more, every year, of the blessed effects of some of my labours. These smiles of the HEAD of the church, are, to my mind, the most delightful thing by far that I meet with in this world; and I thank God, that the effect which they seem to have on my mind, is to dispose me to be more simple in my addresses, to use less disguise, and to rely less and less on any *human* schemes and artifices for making the Gospel more palatable. Such plans never answer: they do no good at the time, and afterwards the remembrance of them is sure to prove either a burden or a snare, or both, to the conscience. To live the life of the disciple of Christ, in all our varied intercourse with men, and to act the faithful part, I find a much harder task; and I must say that I invariably succeed best by coming out from among them. I do this much more than I have done, though I never gave very greatly into the practice."

Again: "I have preached this day, and for nearly an hour. The subject was Demas forsaking Paul, through love of the world. I had intended to have been only half an hour, but somehow or other I could not help being so much longer. I was certainly wrong, and I suffer for it." "The Gospel certainly thrives here. Much opposition—much indignation. I feel myself drawn out in spirit to work. O that God would

permit me to honour his cause a little before I die."

On another occasion: "I am admonished every day of my short stay in this world, and it is my earnest desire to be as useful as I can. The preaching of the Word is, I see plainly, as it always was, the great means used by God, in bringing about conversions. I have written a good deal for the pulpit this summer."

It is to be hoped that some of the Dean's sermons may be published.

The manner in which the Dean treated subjects of theology in conversation, was always serious. The pleasantry and humour which overflowed in his common discourse, never for a moment mingled with his consideration of religion. It was probably his deep sense of the importance of the subject, and the consciousness of his own tendency to hilarity, that induced him rather to abstain from religious questions in mixed companies, and to reserve himself for opportunities of more private intercourse. If, however, he happened to find that the attention of a company where he was present had been drawn towards such subjects, he would sometimes expatiate with great delight on any important question in divinity which might be proposed to him: but it was more usual with him, in such circumstances, not to dilate upon it, but to confine himself to one or two weighty and brief remarks respecting it. When, however, any individual seemed really desirous to obtain information, or to have his doubts on any topic solved, the Dean took great pleasure in conferring with him alone, and in fully explaining to him his views, and the reasons on which they were founded. The writer of these pages had many long conversations with him. One on justification, for several hours, afforded him more instruction on that great doctrine than he ever derived from any

other quarter. There were two texts which the Dean appeared to have thought over deeply. The one was, "That He might be just and the justifier (the just-maker, one who makes another just) of him that believeth in Jesus;" the other, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." He esteemed Jonathan Edwards' Sermons on Justification as the most satisfactory he knew; with, perhaps, the single exception of that of the judicious Hooker on the same subject.

The writer had various other conversations with him on the doctrine of the holy Trinity; on the dangerous notions of the late seceders from the church; on separation from the spirit of the world; and on many kindred topics, in all of which he poured out, not only the riches of a full, but the instructions of a most pious mind, fraught with practical observations on the internal springs of human conduct, and limited by a conscientious regard to the prescriptions of sacred writ.

The Dean's health had been for upwards of forty years in a precarious state. Excessive application to study, in the early period of his residence at the university, with inattention to the first indications of disease, tended to fix, in a constitution naturally robust, and even Herculean, some distressing complaints. His life was thus rendered a perpetual conflict with valetudinarian infirmities. Spasms in the stomach and bowels, severe and almost uninterrupted head-aches, oppression of the breath, broken slumbers, disturbed by the most painful dreams, debilitated his frame, and at times assumed such alarming appearances, as to threaten him every moment with dissolution.

A great flow of animal spirits, indeed, sustained him during the presence of a friend, or when any sudden emergencies of duty de-

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manded an unusual effort ; but his sufferings were often very acute ; and it would have been surprising if they had not reduced him, as he advanced in life, to a state of comparative incapacity for laborious effort. He writes to a friend, in the year 1787 : " My mind is totally enfeebled. The sudden sight and conversation of a near friend or two, enliven me for some hours ; but it is only to sink deeper. In short, I am a cast-away, of no use to any one about me, but rather matter of patience to my intimates." In one letter, he says, " I happen to-night to have one of those excruciating head-aches, and therefore must be as concise as possible. My head ! my head ! How fond should we be of this world, if there were not these plagues !" — When it is considered, therefore, that for the last thirty years of his life he had numerous duties to discharge, and that during this time he could seldom leave his chamber without danger, to use his own words, to his " poor fragments of health," we cannot wonder that he should have accomplished no more than he did, in the way of great public undertakings. His life of his brother, accompanied by some animadversions on the writings of Dr. Haweis ; the publication of the third volume of the Church History, and part of the fourth from his brother's manuscript ; and of the remainder of the fourth, together with the whole of the fifth volume, entirely from his own resources ; and his powerful work on the Bible Society, must have cost him great efforts in his infirm state of health. But, besides this, he struggled hard for a great many years to preach six, eight, ten, and even twelve times in the year at Carlisle, and four or five times at Queen's College. But, for the last few years, he was evidently declining fast in strength. The state of his mind, under the pressure of sickness, may be collected from such expressions as the following, which

occur in familiar letters, written in the greatest haste, and not in the course of any formal discussions on religion. " I endeavour to make it my prayer, that these afflictions may not be removed till they have brought about and finished the work which our gracious and merciful High Priest intended them to do. How this sickness will end, really seems very doubtful. Indeed, my dear friend, I assure you I am greatly inclined to believe that I shall never be good for much any more. I hope, however, I have been with Jesus." " It is impossible for me to forget what — said, that with such a pulse as mine, a man's life was not worth one minute. How loudly all this says, Prepare to meet thy God ; and what an awful admonition ! What a deal could my heart pour out to you on this subject ! These are the lights in which my case is to be viewed : first, as putting an end to life in a moment ; second, as having the effect of laying one on the shelf. God's will be done ; and may I submit without a murmur, is my constant prayer !"

" I consider myself as being in a very, very doubtful state, to say the least. Prepare, prepare ought to be my motto, no doubt, in great letters. What the Divine mercy has yet in store for me, is not easy to predict. My hope is, that ' sufficient unto the day,' " &c. &c.

" For this week past, my voice has been almost gone. I am better of it. To how little good purpose have I used the benefit of a good voice hitherto ! There cannot be a bitterer reflection : it haunts me constantly, and overcame me the other day, on your asking me a certain question. But should God, in his mercy, grant me my voice and strength again, should I apply them to better purposes ? I cannot honestly say that I believe I should, so sottish and hardened is the heart ! Nothing less than God's immediate power, converting the soul, will do. Happy

to have a God to go to, let other things be as they may!"

"I endeavour to make it my prayer, that as this load is certainly laid upon me for good, it may not be removed till it has done its work. To support this belief, and the prayer connected with it, is no easy task; but as, I thank God, I cannot, I find, be easily driven from this belief, I trust I shall never suffer the buffetings of Satan to drive me from my prayer."

"The rest must be left with a merciful God, who makes all work for good. The few prayers of Pascal, at the close of his little book, are most charming. I have experienced manifest consolation, from the eleventh particularly. Oh, what a state of mind is implied!" The prayer alluded to is this: "Confer on me the grace, O Lord, to join thy consolations with my sufferings, in order that I may suffer as a Christian," &c. Vol. II. p. 126. Paris. 1812.

The close of a life passed in this spirit, however it might terminate with regard to bodily suffering, must be blessed. A few weeks before his death, the Dean had come up to town on business, when he took up his abode, as usual, in the house of his old and very dear friend, W. Wilberforce, Esq., and he embraced the opportunity of receiving medical advice. His medical friends, however, had no idea of his disease being attended with any immediate danger to life; nor indeed did he himself appear to entertain more than his general and long fixed conviction of the extreme uncertainty, arising from the very broken state of his health, of his continuance in this world. The last conversation which the writer of this article had with his venerable friend, was on the subject of awakening the attention of a mixed audience to the concerns of religion. He will never forget the force with which the Dean spoke. The last observation he made was expressive of his conviction of the importance of,

what he usually called, the doctrine of grace; and that all religious reasonings, which did not proceed on that doctrine, were essentially erroneous; adding, that the common ways of evading its force got rid of no one real difficulty, but only left greater difficulties in some other step of the argument. This was only a few weeks before his death. On a subsequent occasion, the Dean held a long conversation with a friend, on the importance of personal piety and submission to God.—As his end drew on, his mind and body seemed to sink together, and he became incapable of conversation. He said, however, in his own ponderous way, to a clergyman long known to him, who was about to return into the country—"God bless you: Take care *where* you and I meet *again*—that is every thing." And not many days before he was confined to his room, in taking leave of a friend, who was setting out on a long voyage, the Dean, after bidding him farewell, with the rest of the company, called him back and shook hands with him again, saying, "Farewell—God bless you—my heart will be with you, and with all, I trust, who love the Lord Jesus in sincerity. Time is short. Let us hope to meet on DURABLE ground."

A day or two before his death, he made an attempt to engage in prayer with his servant who attended him. He desired also the same servant to read to him a chapter of the New Testament which he pointed out. It was the fourteenth of St. John. When the reading was over, he put his hand to his forehead, and said, "I cannot tell what is the matter with me, but I cannot think: my mind is gone." The writer would here notice, that he remembers the Dean pointing out to him this very chapter, several years before, and dwelling especially on our Lord's expression: "In my Father's house are many mansions: *if it were not so, I would*



*have told you ;*" on which the Dean observed, that it was as though our Lord had said, " Did I ever deceive you ? Have I not told you the real truth ? Have I concealed any difficulties from you ? If there were not many abodes in my Father's house, do you think I would not have told you ?" And the writer cannot but reflect with pleasure, that even in the extreme infirmities of approaching death, the good Dean reposed his faith in the same blessed promises of his Saviour, on which he had so often meditated in former years. The night before his death, his oldest and most affectionate friend, came to his bed-side, when he expressed, with great weakness, a word or two, which conveyed the idea that he was looking for a better world. On Saturday morning, April the 1st, about eleven o'clock, he suddenly extended his limbs, and uttering three sighs, breathed out his soul into the hands of his Saviour, having attained the seventieth year of his age.

The circumstances of his death, unexpected as to the actual time of it, and, therefore, unaccompanied with any explicit testimony of his faith, resembled a good deal those of his excellent brother Joseph, who, " having retired to rest, and appearing to sleep tolerably easy, was seized in a moment with hiccup, and breathed with some difficulty, and upon his attendant being alarmed, and drawing near to the bed-side, he was found to have indeed breathed his last." In truth, the circumstances of a sincere Christian, in the immediate article of death, are comparatively of small moment. A last testimony to the grace of the blessed Saviour, is, without doubt, exceedingly gratifying to surviving friends ; but the real question is, not so much how men die, as how they have lived. It would have been impossible for either of these brothers, without a miracle, to have given that last attestation of their faith, which their previous lives rendered

unnecessary, and which the suddenness of their departure almost entirely precluded. They slept in that Saviour in whom they had believed, whom they had loved, and followed, and whom they had preached to others : and they will be found, doubtless, at his right hand, when he returns to judgment.

Indeed, these two eminent men deserve to be cherished in the fondest recollections of their friends. They were both born in an obscure situation : they rose to distinction by the diligent application of great talents. The one was head-master of a grammar-school and the laborious lecturer in the populous town of Hull. To these occupations, the insatiable desire of doing good prompted him to add a weekly attendance, on the Sunday morning, in a country church at Ferriby, about eight miles from Hull ; the pecuniary emoluments of which scarcely paid his horse-hire, but where his sermons and his family devotions on a Saturday evening, rendered him a blessing to many. They were especially instrumental in the instance of a notorious profligate, whose conversion, perhaps as extraordinary as that of Colonel Gardiner, was afterwards published by Mr. Joseph Milner, under the title of the " Conversion of Mr. Howard."—The other brother, as the governor of a college, and the dean of a cathedral, " served his generation, also, according to the will of God." They were both united in the great work, which will perpetuate their names, their Church History. It was begun by the elder brother, to whom, therefore, the honour of the design must be attributed. But it was carried on by the other, with a congeniality of sentiment, and a colossal power of intellect, which may leave it difficult to decide, to which the greater portion of interest may hereafter be attached. In the whole course of their lives, indeed, the brothers appear to have been inseparably united in heart. Their joint

affection is quite beautiful.\* No sooner had Joseph been fixed at Hull, than he sent for his younger brother, then consigned to manual labour by a widowed mother, and laid the foundations of his future knowledge. Isaac, outstripping his elder brother in the race of academical distinction, and fixed in an important station in the university of Cambridge, and at Carlisle, retained the most affectionate regard for his brother, and aided him in the prosecution of his labours. They both formed the same judgment as to the chief doctrines of our church. They both lived in the same faith, and died in the same hope. Joseph, perhaps, more rapidly attained that vigour of personal piety, which was of a more gradual growth in the mind of the Dean, but which in the elder brother seems to have been aroused at once, and to have been successfully cultivated in the active exertions of parochial duties. The Dean, indeed, from the pressure of extremely ill health, and the different line of his pursuits, was less likely to advance in that life of personal religion, which the calls of the ministerial office are so much calculated to quicken and keep in its due activity. Yet, in both, the heart was the same, the inward religion the same; and in both appeared the same prominent, though somewhat varied, features of a distinguished piety.

\* The Dean's own words on this subject, in the life of his brother, deserve to be transcribed.—“Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly thing, without being able in some way to connect it tenderly with his brother Joseph. During all his life, he has constantly aimed at enjoying his company, as much as circumstances permitted. The dissolution of such a connexion could not take place, without being severely felt by the survivor. No separation was ever more bitter and afflicting: with a constitution long shattered by disease, he never expects to recover from that wound.”

There were, perhaps, a point or two in the Dean's character, which seem to require some explication. He had a turn for humour and hilarity, which was thought, at times, to border on levity; and there also appeared a general inaction about him, which was supposed to be not quite consistent with the exertions he was occasionally observed to make. Upon the first point, it may suffice to say, his cheerfulness was always innocent and inoffensive, always under the control of principle, and, when religion became the topic of conversation, always subdued to the most sedate seriousness. Indeed, as early as the year 1787, we meet with the following evidence of the vigilance which he exercised over this disposition. “I have often admired our frequent coincidence of odd conceptions of persons and things. This tendency, however, to the comic, I am more and more convinced, it is our duty to check and restrain and suppress, if not entirely stifle. This world is not a place of mirth.”

The second point, of comparative inactivity, may be sufficiently explained, from the actual state of suffering and debility to which he was reduced, and which, though it admitted, in a man originally of uncommon strength of constitution, of occasional vigorous efforts (efforts, however, not made without considerable difficulty, and often at the risk of much subsequent suffering,) yet it paralyzed all those powers of persevering application and laborious research, which were necessary for any great productions of the mind. On this subject, also, we meet with the following just hints, in a letter dated October 1806.

“In the midst of my own concerns, which are sufficiently numerous, and often far from being pleasant; I can assure you, I very often think of you, and run over in my mind a variety of scenes that have



passed between us : and, to own the truth, it generally happens that in reviewing many of the old scenes to which I allude, I see reason to be mortified with having neglected to perform many things, which I had projected as things *to be done*, and which I could scarcely have believed would have been left so long undone, had any body pretended to predict the event. All this is, I suppose, what happens to a very great part of mankind, as well as to myself, and perhaps to you. The misfortune is, we are constantly supposing that there is something or other peculiar in our own cases, which has prevented us from putting into execution the good plans we had devised, and so we fabricate excuses from day to day. In my own case, very indifferent health has certainly clipped my wings, or laid a cold hand on many of my schemes. Nor is this an imaginary excuse by any means ; but of late years I have learnt, I think, to see further into this matter, and to be convinced that even infirmities, when properly managed, may become a source of industry and exertion. For I believe we fail much more through an erroneous or indolent application of our faculties, than we do through a real want of powers or opportunities."

A third remark may possibly be required, on the air of severity which he has been charged with assuming in his controversy on the Bible Society. This apparent harshness was rather the effect of a powerful intellect exercised on a question he had thoroughly considered, with perhaps some remainder of the unpolished roughness of his early life, which sometimes appeared in his controversial writings, and sometimes also in his merriment, than to any design of being rudely severe. The fact was, he had too great a mind, was too well read in history, and too warmly attached to the Bible Society, not to write in a way which might seem almost as if it were his

object to crush and destroy his antagonist. But of the Dean's tender and most affectionate heart, all who knew him would bear witness. Let the following extracts, from a few of his letters, suffice as an exemplification of it :—"I leave you with the more reluctance, because heavy thoughts hang on my mind. I know not when I may be in London again. I say no more. God be with you and yours. I take up my pen again, but my heart misgives me ; once more yours."

October 1815.—"What a change in that blessed family ! To be surrounded with the comforts of this world pretty plentifully in such scenes, is very desirable, no doubt ; but how very plain it is, that to any one that thinks and looks into futurity at all, nothing can much mitigate such melancholy and affecting scenes, but a comfortable reflection that *the one thing needful* has been so duly provided for as to exclude any harassing anxieties. The accounts of our departed friend from all quarters have been very gratifying. May our latter end be like hers ! Oh, I could say a deal : my heart is full. But another subject, you must know, hangs very heavy on my mind !—Your own dear sister ! what shall I say to you ? I have for some time past smothered a good deal of my apprehensions respecting her ; and indeed, I have endeavoured, almost with my eyes open, to deceive myself. I know your unbounded affection for her, and her's for you ; and I have really dreaded to speak out quite freely."

January 1817.—"Surely my last visit to London was a gloomy one. I really dreaded to see poor ——. My own heart was brimful ; and I was sure he would make it run over, whenever we were to meet. He came, and sat with me some hours the evening before I left town. We had (both of us no doubt) the same things in our head ; but we both abstained, till a very little time

before we parted, and then floods of tears, on both sides, prevented our saying much.”—“There are two points which I can never forget, while I have any memory at all; but they are points which I know not whether I shall ever be capable of reviewing with a calm and temperate degree of sensibility; I mean his relation of the unbounded warm and affectionate regards which were constantly expressed towards me by his dear partner as long as she lived, and the strong effect which the same regards have produced on his own mind, in reflecting on me as the friend whom the partner he has lost esteemed so much. It is certainly a grateful, but very affecting consideration, for me to observe how greatly his kindness to me is evidently increased from this cause. I hope I shall ever know how to estimate it on all accounts.”

“Your letter, put into my hand this afternoon, is like that of an affectionate friend indeed. I bolt my door, to weep for some minutes.”

Never, perhaps, indeed, did there exist a man more richly endowed with the milk of human kindness, or whose affectionate concern for every living creature about him was more remarkable. This was particularly manifested in his warm sympathy and incessant assiduity, on the occasion of the illness of a friend, or even of any inmate of the family, in which he was residing: while, at the same time, his simplicity, both of mind and manner, might seem to render him almost rough and blunt in the treatment of a trivial complaint, or such as he thought perhaps rather imaginary than real. He was always ready to manifest his kindness in the liberality of his pecuniary contributions, on any charitable call either of a public or private nature; and it was the remark of one of the oldest and most intimate of his friends, that he was naturally so generous that his liberality might be

said to be the effect rather of nature than of principle.

On the whole, whatever imperfections were observable in so great a man—and no one could be more ready to acknowledge them than the Dean himself—all who are capable of appreciating real worth, will long remember his prodigious powers of understanding; his simplicity, and his tenderness of affection; his firm belief and profession of the essential truths of the Gospel, at a time when they had fallen too much into neglect; and the large share he had in advancing by his labours, from the pulpit and from the press, the diffusion of true Christianity amongst us. And surely we may add, that so long as the memory of the Reformation shall be cherished in this Protestant country, so long will the names of the two Milners be recollected and beloved, as the historians of its chief supporters, and the defenders of the great doctrines which it developed and established throughout the Protestant world.

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FAMILY SERMONS.—No. CXXXVII.  
2 Kings viii. 13.—*And Hazael said, What! is thy servant a dog, that he should do this great thing?*

SUCH was the indignant and incredulous language of one who, the next day, began to practise the very crimes which had been foretold. The circumstances of the history are briefly these:—Benhadad, king of Syria, anxious to learn whether he should recover of a grievous disease with which he was afflicted, sent Hazael to inquire of the Lord from the lips of the prophet Elisha. The man of God, perceiving, by the inspiration of the Almighty, the calamitous events which were about to happen, “settled his countenance stedfastly” upon Hazael, “until he was ashamed; and the man of God wept.” And Hazael said, “Why



weepeth my Lord?" To which the prophet answered, "*Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and wilt put to death their women.*" Well might Hazael, startled at such a catalogue of enormities, exclaim, "What! is thy servant a dog, that he should do this great thing?" His nature revolted at the idea! He could not think that he had the baseness of heart to perpetrate such wickedness.

But what was the issue? It is said, that "*it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his master's face, so that he died; and Hazael reigned in his stead.*" Thus the very next day's sun beheld him commit the awful crimes of assassination and treason: he put to death his royal master, and, usurping his throne, began to practise all the abominations which the prophet had foretold.

Now this awful history was written for our warning; and appears peculiarly impressive under the circumstances of public horror and astonishment which have recently occurred. We have heard of projects of treason and blood not less atrocious than those, the prospect of which caused the man of God to weep. What the end might have been, if God had suffered the devices of the ungodly to take effect, who can tell? How fatally might the country, with all that is dear to us as men, as Christians, as citizens, have been involved in one scene of bloodshed and confusion; in the midst of which, the lawless and the wicked, taking advantage of the terror of the moment, might have established themselves in triumph over the ruins of our constitution, and the altars of our God. And even if order and peace were eventually restored, how many valuable lives in the mean time might have fallen a sacrifice; how many

souls have been suddenly plunged into eternity! Our gibbets and dungeons might have been found too few for the victims of ferocious violence; and like many other countries, in which, in different ages, the conspiracies of desperate and bloody men have taken effect, years might have elapsed before we recovered our former prosperity; while, in the mean time, multitudes might have gone down to an untimely grave, or have survived only to witness the ruin of all that they loved and valued, and to behold the throne of our sovereign, and the temples of our Redeemer, dishonoured and overthrown. "*If the Lord himself had not been on our side, now may Israel say; if the Lord himself had not been on our side, when men rose up against us, they had swallowed us up quick, when they were so wrathfully displeased at us.... Our help standeth in the name of the Lord, who hath made heaven and earth.*"

The first emotion of our hearts at the discovery of this great national deliverance, ought doubtless to be humble gratitude to God; whose providence has brought to light the machinations of evil men, and caused them to fall upon the heads of their devisers. There is, however, another duty, of high importance to us as individuals, arising out of these events, which is, to bring the subject home closely to our own bosoms; to reflect who it is that hath made us to differ, even from these miserable men, in our outward circumstances no less than the dispositions of our minds; and thus to derive, from their very crimes and vices, a lesson of humility. For who is there that fully knows the deceitfulness of his own heart? Who is there that shall dare to cherish a proud self-complacency, when contemplating even the worst atrocities of his fellow-creatures? The fall of others ought to be a warning to ourselves; and while it leads us to bless God for the restraints of education and conscience, for the se-

cret remonstrances of his Spirit in our hearts, and all the other checks which he has mercifully placed between us and the grosser vices and crimes from which we recoil with horror; it ought also to prostrate us in contrition and humility before the Cross of our Redeemer, there to implore pardon for the past, and grace to strengthen us for the time to come.

The language of Hazael may profitably lead us to consider,

First, The deceitfulness of sin; and

Secondly, How we may best guard against it.

First, then, we are to consider what the Apostle Paul calls *the deceitfulness of sin*. We shall perceive this more clearly, if we call to mind—1. The plausibleness of its appearance; 2. The gradual nature of its advances.

1. *The plausibleness of its appearance*.—There is no sin so heinous as not to be susceptible of some seductive disguise, which may serve to veil its malignity. The most wicked men scarcely dare to look their vices boldly in the face. Even those fierce and unprincipled outlaws, who live by depredations on the lives and property of others, speak of their crimes in a language which is calculated to conceal the extent of their turpitude even from themselves. How often have riot, sedition, rebellion, treason, and assassination itself, as in some unhappy recent cases, been defended under the pretence of patriotism and the love of liberty! Crimes of the blackest die may thus be palliated by a deceitful heart; till Satan leads the guilty individual to survey them without horror, and at length to commit them without remorse; and with a ferocious pride even to glory in them, as if they were virtues.—This evil, in its full extent and malignity indeed, may not apply to any of us; but, in a lower degree, we are all subject to the same deception. Our spiritual enemy well

knows how to transform himself into an angel of light, and to draw us into sin by giving it a false appearance. Let us guard against this stratagem. Let us not gloss over under the names of innocent pleasure, or lawful gain, or some other well-sounding title, any practice which the word of God shews to be unlawful. The very essence of sin is, that it is a violation of the Divine commands. It is true, there are many degrees of moral evil, and the crimes of one man may far exceed those of another. We are not, therefore, to confound the just distinction between a virtuous and a vicious character; yet in the sight of God, no one is free from such a weight of transgression as will, if unpardoned, plunge him into eternal destruction. The specious names we may give to sin will in no degree lessen its guilt: we are to avoid it, not because it has a harsh name, but because it is contrary to the will and the commands of God; and if we should ever venture deliberately, thus to disguise and palliate any offence, however small, the time may come when, judicially abandoned by the Spirit of God, we may proceed, under a similar delusion, to commit others of far deeper dye without alarm.

2. This leads us, secondly, to consider *the gradual nature of the advances* by which sin often steals, as it were, upon the mind.—It is a proverb, verified by the experience of all ages, that no person ever arrived at the full extent of depravity all at once. There must first have been many secret struggles of soul, many rejections of the remonstrances of conscience, and the checks of God's Holy Spirit striving in the heart.—Those deeply sinful propensities which we all inherit, instead of being mortified, must have been habitually indulged, till at length they attained their full growth of enormity. Judas had doubtless indulged his covetous wishes, and practised



many dishonest arts, in defiance of his convictions, before he committed the final sin which filled up the measure of his iniquities. Hazael also, had probably, in secret, cherished the suggestions of pride and ambition long before he slew his master and usurped his crown. He had thus been unconsciously trained for the commission of crime; and there only wanted opportunity to call into action those evil affections which he had so long and so sinfully harboured. And, indeed, what crime is there to which pride and ambition may not lead their willing victims?

Our Lord shewed his deep knowledge of our fallen nature in this point, when he so strongly forbade the first risings of all unlawful passion. The advances from covetousness to theft, from anger to murder, from impurity of heart to impurity of conduct, are so subtle, that he warns us against the former as strongly as though they had all the heinousness of the latter. The connexion between one sin and another is so close, that we are never safe when we willingly indulge in any. There seems, at first sight, no immediate connexion between Sabbath-breaking and theft or murder; yet, how many who have suffered for the latter, have traced the origin of their guilt to the former. In neglecting the duties of the Sabbath, we throw aside that regard for the authority of God, which is the only sure barrier against crime. The heart thus becomes open to every temptation; religious instruction, with the duties of prayer and praise being omitted, idleness and unlawful pleasures succeed; evil connexions are then perhaps formed; and thus, step by step, one sin leads on to another, till a degree of criminality ensues, at which the individual would not at first have believed himself capable of ever arriving. *Is thy servant a dog, that he should do these things?*

And here, we may again refer to recent events, in our own and other

countries, for a painful but forcible illustration of this truth. It is a remarkable fact, that so many of those who of late have been calling down the vengeance of the laws of their country upon their heads, by crimes either perpetrated or intended, of the blackest nature, began by denying the divine inspiration of the Bible. Little, perhaps, did they think when they first listened to some infidel objection, what would be the end of their downward progress; and how rapidly and fatally one advance in sin would follow upon another! But conscience, when once trifled with, soon becomes hardened; so that there is no degree of guilt at which we may not arrive: when given up of God to a reprobate mind, men will work all iniquity with greediness. It is probable, that many in every age who have suffered by the laws of their country, as traitors or assassins, might have traced back their crime to the indulgence of a proud or discontented disposition; of an angry or revengeful spirit; or to some other temper of the mind, which, had it not led to such direful consequences, we might never have suspected to be so deeply evil in its nature.

Secondly. But it is time that we should turn from a consideration of the disease to the remedy. We have seen that sin is deceitful both in the plausibility of the appearances which it assumes, and in the gradual and insinuating advances which it often makes upon the heart, thus taking us unprepared, and leading us, step by step, into the very centre of its unholy dominions. Let us now inquire how we may best guard against this deceitful influence; and so pass through a world of sin and temptation as not to fall into the snares of our spiritual enemy.

1. *We must be watchful against the first appearance of evil.*—It is often too late to recover our footing, when we have once begun to slide down a slippery descent. We must never,

therefore, relax our vigilance; for in this world of sin and temptation we walk as on the very edge of a precipice. If in an unguarded moment we should admit sin into the heart, we should find that we had been nestling an infant viper in our bosom, which will shortly grow to maturity, and inflict a deadly wound upon us. How incumbent, then, is it upon us to watch over ourselves, and over all committed to our care! How often, for example, do parents overlook in a child those dispositions which in after life may lead to the most fatal consequences; and neglect or even encourage his early sins, because perhaps they partake of wit or sprightliness, forgetting that "the end of these things is death," and that evil tempers and childish vices unrestrained are often a prelude to tyranny, injustice, oppression, and other crimes, in future years! And with persons in maturer life, the case is the same. If we would not reap the bitter harvest, we must not sow the seed. If we would learn to hate and avoid the first approach of evil, tenderness of conscience must be preserved; we must adhere to the doctrines and precepts of our holy Redeemer; we must penitently call to mind his agony and bloody sweat, his cross and passion, remembering that he died both to atone for the guilt, and to deliver us from the dominion of sin—not only to redeem us from all iniquity, but to purify us unto himself a peculiar people zealous of good works.

2. But in order to know what sins we are especially to watch against, *we must live in the constant habit of self-examination.*—Unless this duty be performed, it will be impossible for us to know on which side we are most open to the inroads of the tempter. Every age, every condition, has its peculiar dangers; and we should be especially on our guard against the entrance of those sins which most easily beset us. If we change our station in life, or are called to

mix with new associates, we shall find that we need the grace of God and the influences of his Holy Spirit, to protect us against new temptations. And such is the deceitfulness of sin, that no sooner do we fail to examine into the state of our minds, and the tendency of our affections, and the course of our lives, than a snare is spread beneath our feet, into which we shall certainly fall, unless by renewed vigilance, with self-examination and earnest prayer, we learn to foresee the evil and to avoid it.

3. *Distrust of ourselves* is also necessary to prevent our being seduced by the deceitfulness of sin.—*A haughty spirit goeth before a fall.* It is not cherishing self-confidence, like Hazeel, or relying on the strength of our principles, and the goodness of our hearts, that will preserve us. The boast of St. Peter, *Though all men should forsake thee, yet will not I*, was but the forerunner of his defection. If we have not been carried to the same excess of riot with some, it ought to be a motive for thankfulness to God, who alone hath made us to differ; but it must not lead us to self-complacency as though we were our own protectors. How often do we see persons, who appeared to walk most firmly, carried away by new temptations, on a change of temporal circumstances! The man who seemed humble in one station often becomes proud and scornful in another; he who appeared the most upright in prosperity, begins perhaps to yield to new temptations in adversity; and he who appeared forgiving to his enemies, while he had no power to avenge himself, is sometimes seen to manifest violent resentment the moment he finds his adversary within his grasp. Such examples should shew us how little we can trust our own hearts. The Christian, who knows his heart best, trusts it least; and feels that for either the will or the strength to persevere in the ways of holiness, he must con-



stantly resort to the Throne of Grace; and, renouncing himself, place all his trust in God, to keep him from falling, and at length to present him faultless before his presence with exceeding joy.

4. This leads us to consider another most important guard against the deceitfulness of sin; namely,  *fervent and habitual prayer.*—In vain should we exercise vigilance, and live in the habit of self-examination, and feel convinced of our own insufficiency, if we did not learn to look to a higher Source for strength and protection. Convinced by daily experience of our spiritual weakness, our earnest prayer ought to be, *Lead us not into temptation; take not thy Holy Spirit from us.* This prayer, offered up in sincerity of heart, supposes that we habitually endeavour to avoid temptation, and strive not to grieve the Spirit of God; otherwise, our prayer and our conduct would contradict each other, and thus furnish another instance of that deceitfulness of sin, by which men often satisfy themselves with vain and empty prayers, unaccompanied by holy resolutions or zealous efforts.

5. *To cherish a constant sense of the presence and power and the omniscience of God,* is another assistance in guarding against the deceitfulness of sin.—This must be accompanied with habitual reflections on the day of future judgment, and the denunciations of God's displeasure against sin. If the presence of a fellow-creature will often restrain us; if the most wicked men are seen to keep a guard upon themselves before some revered friend, whom they dread to grieve or offend; surely the remembrance of that solemn truth, "Thou God seest me," would powerfully guard us against the first temptation to evil. Let, then, the constant feeling of our minds be, "Shall I do this great wickedness, and sin against God?" Such a feeling duly cherished, and constantly

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followed up by prayer for God's Holy Spirit, will prove an invaluable preservative amidst all the snares to which we may be exposed.

6. Lastly, Let us pray, and endeavour, to *improve in every habit and grace of the Christian life.*—The deceitfulness of sin will thus find a constant check in the habitual frame of our minds. Living righteously, soberly, and godly in the world, we shall be always more or less armed against temptation; and though still as weak as ever in ourselves, we shall be strengthened from on high, and be supported by that Divine Grace which is sufficient to make us conquerors over every spiritual enemy, through the Captain of our salvation. A person habitually correct is not usually seen to plunge into gross vice at the first encounter. A child who loves and venerates his parent will not often become irreclaimably undutiful and ungrateful in a moment. An obedient and loyal subject is not likely to be seduced from his allegiance at the first suggestion of evil-minded men. So the true Christian, who is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and who is cultivating every holy habit and affection of soul, is less likely to yield to the insidious attacks of sin. His very humility, the consciousness of his liability to fall, will be the means of his security, because they will lead him to look to the Strong for strength. He that walketh humbly, walketh surely; for "God resisteth the proud, but giveth grace to the humble."

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To the Editor of the Christian Observer.

In consequence of reading an article in your Number for February, on the subject of the "Act to prevent profane Cursing and Swearing," I take the liberty of sending you the following intelligence, which will probably be interesting, as it is cer-

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tainly important, to your clerical readers. This information I shall state by a fact, and by an extract from the Act in question.

At the time of my receiving holy orders, in the year 1786, I had the honour and happiness of being benefited by the advice and friendship of the late Dr. (afterwards Sir James) Stonhouse, Rector of Great and Little Cheverel, Wilts. On the week of my ordination, after giving me much kind and important advice, on the manner of my performing the service of the church, and on the subjects of my sermons, he proceeded with his friendly exhortation nearly in the manner following:—"You will remember, that next Sunday is the day appointed for reading the Act against profane Cursing and Swearing. *Be sure you do not neglect to do this.* You will probably find the Act in the Common Prayer-book, or the reading-desk; but if not, let a copy be procured as soon as convenient. *I always choose to have the Act read, or at least part of it, in my churches; and I hope you will not omit it, as the observance may be attended with beneficial effects.* It is not necessary, however, that you should read the whole. There is indeed, in the Act, a penalty of five pounds denounced against a clergyman in case of omission or neglect. But you need not fear the penalty, as the clause which enacts it is a *mere nullity.*" The Doctor confirmed his assertion by a recital of the following fact:—"Some time ago, a clergyman was informed against for not reading the Swearing Act, and summoned before the bench of magistrates at the quarter sessions, to answer for his neglect. The omission being proved, the chairman of the sessions thus addressed the convicted clergyman: 'Sir, I see there is no mitigation of the penalty; and I am sorry to say that you must pay the whole amount of the forfeiture, five pounds.' The clergyman took the sum from his pocket, and, tender-

ing it, addressed the chairman—"Sir, I beg you will have the goodness to give me a receipt for this money.' The chief magistrate, and the other members of the court, after conferring with each other, appeared evidently embarrassed.—'Sir,' continued the clergyman, 'I hope you will not be offended, if I say it is not my purpose to pay this forfeiture without a receipt.' 'Then, sir,' replied the presiding magistrate, 'as it is clear there is no provision made in this Act for what purpose the penalty is to be applied, there is no person in this court that has any authority to receive it.' The clergyman, on this decision, put his money in his pocket, and walked out of court."

Let us examine and observe the thirteenth clause of the Act in question, the last but two (which have no reference to the point in hand,) and see whether these magistrates acted rightly, or those who now levy the penalty upon conviction of the clergyman's omission or neglect. "And it is further enacted, by the authority aforesaid, that this Act shall be publicly read four several times in the year, in all parish churches and public chapels, by the parson, vicar, or curate of the respective parishes or chapels, immediately after morning or evening prayer, on four several Sundays; (that is to say) the Sunday next after the 25th day of March, 24th of June, 29th of September, and 25th of December, in every year; or in case Divine service shall not be performed in any such church or chapel, on any of the Sundays before-mentioned; then, upon the first Sunday after any of the said quarterly days on which Divine service shall happen to be performed in any such church or chapel, under the pain of forfeiting the sum of five pounds for every such omission or neglect; to be levied by distress and sale of the offender's goods and chattels, by virtue of a warrant under the hand and seal



of any one justice, mayor, bailiff, or other chief magistrate, as aforesaid."

Your clerical readers, sir, will remember that the manner in which the preceding forfeitures are to be disposed of is provided for. The penalty of the offender is to be given to the poor of the parish in which the offence may be committed. The magistrate's penalty of five pounds is to be divided between the informer and the poor of the parish, as before; and the same provision is made for the disposal of the constable's forfeiture of forty shillings. But in respect to the clergyman's penalty of five pounds, there being no provision made for the disposal of it, as in all the other cases of offence or neglect, it certainly appears that no one can be authorized to receive it. I have never heard

any other person, besides the late Sir James Stonhouse, make the foregoing statement, respecting this clause of the Act: I am however, decidedly of opinion, that the assertion of my late valuable and respected friend is legally correct, and that the penalty, as far as the clergy are concerned, is "a mere nullity."

I should be sorry if this communication should be a means of preventing a clergyman from reading at least an abstract of the Act, on the appointed days, where there is a prospect of any good being effected by it; but as far as it may be the occasion of delivering a clerical brother from a penalty, which, perhaps, cannot be generally approved, I shall cordially rejoice.

Olney, Bucks.

H. G.

## MISCELLANEOUS.

### "COMMON SENSE."

(Concluded from p. 246.)

"In vindicating for this faculty all its genuine influence, it will be necessary to disclaim a certain artful and superficial method of addressing the populace, which, whilst it puts on the appearance of simple Common Sense, is deceitful and dangerous. Of this every innovator in civil as well as theological subjects has known how to avail himself. A bold claim to science, an affectation of indiscriminate candour, an insidious and popular address to the passions of mankind, an insolated and malicious and inflammatory representation of errors incident to every human institution, were the detestable arts of a man\* celebrated only for his villany, and whose name, as well as cause, has long been con-

signed to perpetual and merited oblivion.

"To appreciate the importance of Common Sense we must not, however, confine our observations, as we have hitherto done, to its direct and independent influence: we must proceed to examine the place which it holds as superadded to the higher powers of the mind, as moderating the ardour of genius, as guiding the efforts of learning, as extending its laws to eloquence and philosophy, and occupying an important situation in the concerns of religion.

"For in the characters, and they are numerous, where it cannot be considered as the leading talent, Common Sense is conspicuous in the regulation of those efforts which it could not have produced. Genius may shine in all its splendour; the invention may be grand and prolific; the powers of the imagination un-

\* Thomas Paine."

bounded; the mind quick to discern, ardent to pursue, comprehensive to embrace: yet, unless an ordinary judgment be added, every thing will fail. The character, as the vessel without ballast, will want steadiness and direction. It may amuse or astonish; but it will seldom be productive of the highest advantage.

"With the conduct of literary attainments the union is equally obvious. Not to mention the importance of this faculty in the prosecution of learning, its salutary improvement can certainly be expected from no other source. Where the connexion of learning and Common Sense happily subsists, no limits can be assigned to the benefits which the scholar may produce. If it be wanting, his adventitious advantages, like the fortifications of a revolted city, only make him the more formidable opponent of truth. Of the adaptation of learning to the most interesting purposes, a late elegant and accomplished scholar\* was a very honourable example. His various and extensive literature was uniformly directed by an enlightened judgment to objects of real importance to mankind. The best interests of social order and of religion stand indebted to his laborious and successful researches; and we have only to regret, that his country and the world were so prematurely deprived of his superior talents.

"Connected thus intimately with literature in general, criticism and the art of reasoning may be considered as its peculiar province. Of criticism, indeed, a nervous Common Sense, combined with learning and general information, is not an accessory only, but the very foundation. Criticism is surrounded with dangers. Extreme severity, curious and minute analysis, occasional or local or hasty prejudices, may easily betray its decisions. Against these

errors, a sound judgment can alone prove an effectual guard. It prescribes that narrow and delicate boundary, from which if criticism declines, it becomes the engine of a party, and loses all the deference to which it has ever, when candidly exerted, a just and honourable claim. With regard to logic, it may be doubted whether it be any thing more than the transcription and arrangement of the dictates of Common Sense. It is on this ground that it rests. From this the art of reasoning derives its name, its divisions, its improvement, its prevalence, its solidity, its perfection, and even its existence, as a branch of general knowledge. The syllogistic method of reasoning, its principal boast, may be deemed one of the soundest discoveries of Common Sense to which the world was ever witness. And the philosopher\* to whom we are indebted for the invention, amidst his general praise, obtained on this account not the least or most trifling part of his celebrity.

"To the art of persuasion, the influence of an ordinary judgment is in every respect necessary. The frigid exposition of truth excites not the affections of the mind. Eloquence, to be effectual, must not only be formed on the cold dictates of science, but be enriched also with a deep and practical knowledge of the human heart. The elegant and measured composition of the closet, the subtleties of science, the difficulties of intricate argument, the nice refinements of language, are lost upon a mixed assembly. An oration, like an instrument, may be polished till it has no edge. It is the plain and impressive address to the common sense and common feelings of the mind which enlightens and rouses those who hear. The polished periods of Isocrates are received with little interest. But when Demos-

\* Sir William Jones."

\* Aristotle."



thenes rises, and, leaving the study of words and the elaborate elegancies of expression, paints, in bold and vivid colours, the more prominent evils of their situation—represents Philip already at their borders, and honestly taxes them with a desperate security—the Athenians are roused, and nothing is breathed but ardour and revenge. He is the disciple and the orator of Common Sense. His representations are so forcible, that they arrest the attention of men; so perspicuous and splendid, that, like the light of the sun, their effect is immediate and irresistible.

"The dependence of moral philosophy on this important faculty is equally remarkable. The absurdities, which were involved in the systems of ancient ethics, owed their rise to a neglect of its dictates. The impracticable tenets of the Stoics, the licentious dogmas of Epicurus, and the perplexing doctrines of the Academics, were differently, but equally, removed from every rational limit. To systems so repugnant to Common Sense, the doctrines of Socrates form a memorable exception. Following the prescriptions of a discerning judgment, he drew off the attention of men from inquiries of impenetrable obscurity to the cultivation of piety and virtue. By the graceful exhibition of truth, enforced with the finest genius, with admirable powers of irony, and the command of a fascinating eloquence, the sophists of his age were repressed, and such disciples\* were formed as have seldom been equalled, and never surpassed, in the republic of letters.

"With the science of natural philosophy the union is not less intimate. Till a grand and noble effort of Common Sense placed its prosecution on the true basis, centuries passed away without any considerable discoveries, or the improvement of what was already known. The ancient system of dialectics, useful

"\* Xenophon and Plato."

and important when acting in its proper sphere, being applied to subjects to which it had no analogy, and being imposed on the world by the authority of a great name and the veneration of long and uninterrupted possession, the progress of physics was slow and fallacious. The most obstinate phenomena were disposed of by propositions of no distinct meaning; and the advances of the student, as of the traveller in a mistaken road, in proportion as they were diligent, only removed him further from accuracy and truth. The appeal, therefore, of the illustrious Bacon from barren argument to experiment and nature, was a sound and eminently important dictate of Common Sense. Perceiving that logic, when applied to philosophy, was considered as determining with equal precision as in cases of moral evidence, he boldly demanded a new and accurate standard: he declared that, not arguments, but facts—not what agreed with principles, but principles themselves—not the demonstration of syllogism, but of experiment and induction—were the points to be insisted on. Rising in this manner with all the dignity of truth, and improving upon the intimations of his eminent predecessor of the same name, the charm which had for ages enchained the world was dissolved, physics were established on their natural foundation, the way was opened for the important adaptation of mathematical science to philosophy founded on experiment, and a very distinguished period was formed in the improvement of the human mind.

"To assign a more important office to the common judgment of mankind than we have hitherto allotted it, would be impossible, if its influence did not extend in a necessary, though subordinate, manner to the concerns of religion. In possession of an unerring institute of our faith, it is the province of Common

Sense, united with mature and solid learning, to examine its evidences, to discover by a diligent and honest investigation its genuine doctrines, and to provide for their establishment and defence. To the neglect of this simple expedient the principal corruptions of Christianity may be ascribed. Interdicting the perusal of its records, the Church of Rome gradually introduced an accumulation of doctrines and ceremonies, which can never be reflected on without the utmost astonishment. The repugnancy of her constitution to the most obvious precepts of Common Sense when enlightened by the Scriptures, was resorted to at the period of the Reformation as an argument of irresistible efficacy. We learn from the historians of that period, that the dispersion of translated copies of the New Testament was among the principal causes of the prodigious success of the reformed doctrines. The case was obvious. Nothing leading to the monstrous and absurd doctrines of transubstantiation, of purgatory, of the adoration of relics, of indulgences, and the intercession of saints, could be discovered in the Sacred Code. In proportion, therefore, as it was allowed to address itself to the common understandings of men, those tenets which were conformed to it would of necessity gain adherents.

"A similar recurrence to the standard of our belief would have an eminent influence in counteracting the unworthy admixtures which still disgrace the Protestant churches. The bold claim to a more unbiassed exercise of the judgment, which is with little modesty advanced by certain heretics,\* is groundless and dishonourable. Those propositions may be superior to Common Sense, which are by no means repugnant to it. And the simple, obvious, and logical interpretation of the records of our religion is what we have a right to

" \* The Socinians."

demand, though that interpretation should involve truths incredible to the pride of an inaccurate or hasty reasoner. Nor indeed will the honest inquirer be long in discovering that the systems of those divines can be of little value, for the establishment of which the laws of criticism are to be outraged, writings intended for popular instruction are no longer to be understood in their grammatical sense, and before the magic wand of an insidious disputant every venerable doctrine is to be weakened or discarded.

"After this review of the operations of Common Sense, its rank, no less than its importance, may be fairly appreciated. Having traced its influence in the arrangement of ordinary duties, we perceived that the most numerous and weighty events were under its direction. This conclusion was confirmed by advert- ing to the public, as well as domestic, evils attendant on its absence. Its variations under circumstances of culture or neglect, under those which spring from the moral character and those that may be traced to the differences of national complexion and original endowment, were then considered. This left us at liberty to touch on its connexion with the higher faculties; as curbing the imagination, directing literary excellence in general, and some branches of it in particular, as standing united with ethics and natural philosophy, and even claiming a secondary place in the concerns of our most holy faith.

"Of its eminent utility there can, therefore, be no doubt. It lies at the foundation of all that is important and honourable in life. Its dictates are to human knowledge what the axioms of geometry are with respect to mathematics. They are first principles, to which all posterior advances must be referred. Where Common Sense may be considered as the leading faculty, it forms cha-



acters of worth and reputation, it conducts us securely in the usual tracks of science, and is in general a sufficient moderator of the transactions of the world. Even where its situation is subordinate, its presence can in no way be dispensed with. Whilst it yields to the imagination in splendour, it rivals it in solid importance. If it be not the torrent surmounting every obstacle, and rolling with a majestic and impetuous course; it is the calm and silent stream, which proceeds with equal and delightful advances, and carries refreshment and life wherever it flows."

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To the Editor of the Christian Observer.

IN reply to the question of DUBITANS (*Christian Observer*, March, p. 168,) I beg leave to offer the following remarks.

Government is the ordinance of God; and its laws, unless necessarily repugnant to the law of reason or of God, must be obeyed. Penal laws, which are made for the benefit of individuals and whose enforcement is optional by them, are therefore the only subjects of our present consideration.

It is a characteristic of Christianity to accomplish her objects by using the whole man. For every principle of action, for every passion, for every affection, she has provided an appropriate sphere of operation; and she graciously connects their highest exercise with the production of the greatest happiness to the agent. The various motives to action she indeed purifies—but she does not limit the objects of duty which arise from a man's relation to his family, his community, and his God. His duty to his family and his community, is part of his higher duty towards his God. Acting, therefore, as Christians, we are not to forget that we belong to the body politic, whose heathful state depends upon

the soundness of its members. DUBITANS seems to allude to the case of forgery: now forgery is a sin, which, unchecked in its progress by the strong arm of the law, would annihilate commerce by introducing insecurity and universal distrust into commercial dealings. The particular consequences of a single act of forgery may not be of very great moment to the parties whose interests are immediately affected by it; and some Christians, under such circumstances, would probably not prosecute. Impunity would encourage the offender to a repetition of the crime, in cases of greater magnitude, as well as embolden others, who would too surely miscalculate the chance of success—for such is the nature of man, when under strong temptation. Now if the most favourable case of forgery may be attended with general consequences so pernicious—and it is to general consequences we must attend, in legislating and bringing the law into action—what would be the state of society were the crime prevalent, or the temptation to commit it not met by an adequate punishment? The mitigatory circumstances, attending a case of forgery, ought to be very strong to warrant even a Christian in not bringing an offender to justice, notwithstanding the severity of the law—for forgery is a very deliberate act. I am, therefore, so far from thinking it unchristian to prosecute, to conviction, offenders of this description, that a contrary conduct would be unjust to society.

W. D. L...ENSIS.

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To the Editor of the Christian Observer.

As many persons not wholly indifferent to moral considerations, it is to be feared, inadvertently lend their support to Sunday newspapers, you would confer a public benefit by admitting the enclosed memorial into your pages. It shews, in a clear

and convincing point of view, the magnitude of an evil against which you have long and loudly protested, and the necessity for its being redressed by legislative authority.

PHILO-SABBATICUS.

"It can hardly fail to strike the most superficial observer, that the present condition of the country presents an afflicting aspect; the principles of infidelity and irreligion on the one hand, and of disloyalty and sedition on the other, having been very generally and successfully diffused throughout the nation. In endeavouring to ascertain the origin of such a state of things, the general profanation of the Sabbath, which is now so prevalent, and which has recently been adverted to in his majesty's proclamation, may assuredly be ranked among the principal causes of the evils we deplore, while it is to be apprehended that nothing has had so obvious and powerful an effect in extending the violation of the Sabbath, as the whole system of Sunday newspapers; it appearing that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between two and three hundred thousand readers of these papers are to be found in the metropolis alone, while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.

"It must be obvious that the traffic in question and its necessary consequences are eminently calculated to interfere with the religious instruction which is furnished by the state, and is now intended to be more amply provided for by the erection of new churches; many persons both as venders and readers

of these papers being induced to absent themselves altogether from public worship; while the irreligious and secular spirit, which is excited or fomented by the perusal of these papers, on the day of sacred rest, tends to weaken the effect, and prevent the advantages of religious instruction, even in those cases where it is received.

"By means of the Sunday newspapers, the public-houses, and other places of public resort, in and about the metropolis, are enabled to present an inducement, which leads to the most extensive violation of the Sabbath; while passengers are invited by the blowing of horns, and by large posting-bills (often of the worst character and tendency,) to become purchasers of these papers—evils which, although inseparably connected with their sale, have considerably tended to increase the original mischief arising from this source.

"It is, further, matter of public notoriety, that many of the papers which are published on the Sunday, openly promulgate such doctrines as are inimical to the existence of all lawful authority, tend to excite resistance to such authority in every shape, and propagate without reserve the principles of disloyalty and sedition; and it is apprehended, that until this particular violation of the Sabbath had become so general in this professedly Christian metropolis, the doctrines of infidelity and insubordination had not become so prevalent, nor had the press before that period lent itself so extensively to the diffusion of sentiments calculated at once to impair the veneration which is due to the Almighty, and to weaken the allegiance which belongs to the sovereign.

"It is presumed that, to every well constituted mind, any attempt to prove the obligation and importance of the Sabbath, whether in a religious or political point of view, must be altogether superfluous.—



such persons will scarcely require to be reminded, that a proper observance of the Divine command affords the best security for the preservation of Christian morals, and of public and private happiness, while the violation of it has been the source of severe calamity both to nations and individuals.

"The principal object of every wise and paternal government being the conservation of the moral character of its people, as involving both their individual interests, and the general security, it is apprehended that no addition to the revenue—of whatever extent—can ever counterbalance the serious injury which accrues to the nation from thus preventing the advantages of its religious institutions, and exciting a spirit of impiety, insubordination, and discontent, alike injurious to the interests of piety, and hostile to established order; and it may be further observed, under this head, that if there were fewer temptations to profane the Sabbath, a very considerable saving would probably accrue to the public from the diminution in the number of criminal prosecutions, and a reduction in the serious expense at present attending the administration of justice, and the transportation and imprisonment of offenders.

"It is hoped, that if such arguments ought to have any weight with the public authorities, in reference to the evil in question, no serious objection to remedy such evil will present itself to the minds of any well disposed and temperate advocates for the liberty of the press or the freedom of opinion.—Without referring to any such controverted points of policy as are foreign to the present object, it will be generally admitted, on all hands, that at least one day in the seven ought to be kept sacred from the secular labours, and the tumultuous passions, of the week—that as well the commands

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of God, as the interests of individuals and the well-being of society, require attention to the Christian Sabbath; and that the common security and happiness of persons in every rank of life render it alike their duty and interest to observe that sacred day, and, as far as in them lies, to prevent its violation.

"In reference to the pernicious doctrines, which are now publicly inculcated by these journals, and to the unhallowed spirit which they encourage, it seems too much to hope that an evil, of such magnitude and extent, can be abated by any remedies which shall stop short of their entire suppression. Until their publication and dispersion shall be rendered illegal by the law of the land, it can hardly be doubted that the same—or nearly the same—portion of mischief will continue to be effected; and while it is thus to be feared, that no remedy arising from the ordinary operation of the existing law can adequately meet the evil in question, it is no less to be feared that, while it is permitted to exist, all the praiseworthy efforts of societies or individuals, for our common good, will equally fall short of so desirable an end. Great and laudable as have been the exertions of the venerable Society for promoting Christian Knowledge, in establishing depositories for religious tracts, there is too much reason to apprehend, that so long as the great mass of the population is thus periodically invited to profane the Sabbath, by receiving the more palatable doctrines which are circulated in the cheap form of a Sunday newspaper, the poison of infidelity and impiety will be found too strong for its antidote.

"A consideration of the above circumstances appears to render it desirable that all persons who value the appointment of the Sabbath, and who love their country, should, at the present moment, endeavour, in their several places and stations, by

all prudent and practicable means, to remove the reproach, which at present rests upon this professedly

Christian land, in the existence of the system of Sunday newspapers."

## REVIEW OF NEW PUBLICATIONS.

TODD *on the Declarations of our Reformers, respecting Original Sin, Free Will, Grace, &c.*

LAURENCE'S *Authentic Documents respecting the Predestinarian Controversy, &c.*

(Concluded from p. 266.)

IN returning to our narrative, a most material part of the history still remains to be told. Bradford's tract, already described, containing his defence of Predestination, it appears, was composed expressly for allaying the differences in the King's Bench prison. It was sent to Ridley, who at this time was in confinement with Cranmer and Latimer at Oxford, to obtain their approbation and signature; "*which being obtained,*" says Strype in his relation of this business, "*the rest of the eminent divines, in and about London, were ready to sign it also.*" Now Dr. Laurence properly remarks here, that a most egregious error was made by the late Sir Richard Hill, in supposing, from Strype's expression above quoted, that the signatures of Cranmer, Latimer, and Ridley, *had actually been obtained*, a sense which the words were by no means intended to convey. And the fact now turns out to be, from a letter which Dr. Laurence has very ingeniously associated with this occurrence—a letter from Ridley to Bradford, found in the collection of "Martyrs' Letters"—that Ridley *declined* putting his signature to it, returning it immediately, as indeed he was obliged to do, by the messenger; and expressing his "first impressions," as

Dr. Laurence argues, to be unfavourable to the tract in question. Bradford's letter of application, and Ridley's reply, we shall give for the information of our readers, with some part of Dr. Laurence's observations upon them.

"The letter which contained this application was thus addressed; 'To my dear fathers, Dr. Cranmer, Dr. Ridley, Dr. Latimer, prisoners in Oxford, for the testimony of the Lord Jesus, and his holy Gospel.' It was written by Bradford, but also signed by Ferrar, Taylor, and Philpot. The application was expressed in the following terms: 'Herewithal I send unto you a little treatise, which I have made, that you might peruse the same; and not only you, but also ye my other most dear and reverend fathers in the Lord for ever, to give your approbation as ye may think good. All the prisoners hereabout in manner have seen it and read it; and as therein they agree with me, nay rather with the truth, so they are ready and will be to signify it, as they shall see you give them example. The matter may be thought not so necessary, as I seem to make it.—But yet if ye knew the great evil, that is like hereafter to come to the posterity by these men, as partly this bringer [Augustin Bernhere] can signify unto you; surely then could ye not but be most willing to put hereto your helping hands. The which thing that I might the more occasion you to perceive, I have sent you here a writing of Harry Hart's own hand; whereby ye may see how Christ's glory and grace is like to lose much light, if your sheep quondam be not something holpen by them that love God, and are able to prove, that all good is to be attributed only and wholly to God's grace and mercy in Christ, without other respects of worthiness than Christ's merits. The effects of salvation they so mingle and confound with the cause, that if it be not seen to, more hurt will come by them, than ever came by the Papists; inasmuch as their life commendeth them to the world



more than the Papists. God is my witness, that I write not this, but because I would God's glory, and the good of his people. In free-will they are plain Papists, yea Pelagians. And ye know that modicum fermenti totam massam corrumpit. They utterly contemn all learning. But hereof shall this bringer shew you more. As to the chief captains therefore of Christ's church here, I complain of it unto you; as truly I must do of you unto God in the last day, if ye will not, as ye can, help something, ut veritas doctrinæ maneat apud posterum, in this behalf; as ye have done, in behalf of matters expunged by the Papists. My brethren here with me have thought it their duty to signify this need to be no less, than I make it, to prevent the plantations which may take root by these men." pp. xxi.—xxiii.

On this letter, Dr. Laurence observes :

"In this application of Bradford to Cranmer, Ridley, and Latimer, let it be observed, that he does not solicit their unqualified approbation of his treatise, but only such a one as they might think good to bestow upon it. Nor does he say, that the other prisoners had in any way presumed publicly to testify their concurrence with him in opinion, but only that they were ready and willing to signify it, as they might see Cranmer, Ridley, and Latimer give them example. Whence could all this caution and hesitation proceed, but from a persuasion in the mind of Bradford and his fellow-prisoners, that those whom he was addressing, might not approve his doctrine in the extent to which he had carried it, or might even disapprove it altogether." pp. xxiii. xxiv.

After much particularity in ascertaining the exact date of Ridley's answer to this application, Dr. Laurence thus introduces their letter which contains that answer :

"I have been more particular upon this point, not only because the document to be produced has, as far as I know, been hitherto overlooked,\* but because it may be

\* Dr. Laurence is mistaken in this particular, as he may perceive by turning to our volume for 1806, p. 526, where the part taken by Ridley on this occasion, is stated, and this very correspondence quoted.

deemed important to learn what were the first impressions upon the mind of Ridley, when he received the application of Bradford; for it appears that he answered it immediately. That answer then I now transcribe. After the extracts already given, in which he blesses God for Bernhere's safe arrival, Ridley thus proceeds : —'I have seen what he brought from you, and shortly surveyed the whole, but in such celerity, that others also might see the same before Austin's return: so that I noted nothing but a confused sum of the matter, and as yet what the rest have done I can tell nothing at all; and it was, at the writing hereof, in their hands.

"To your request, and Austin's earnest demand of the same, I have answered him in a brief letter, and yet he hath replied again; but he must go without any further answer of me for this time.

"I have told Austin, that I for my part, as I can and may for my tardity and dullness, will think of the matter. We are so now ordered and strictly watched, that scanty our servants dare do any thing for us; so much talk and so many tales (as is said) is told of us abroad. One of us cannot easily nor shortly be of knowledge of the other's mind, and you know I am the youngest many ways. Austin's persuasions may do more with me, in that I may do conveniently in this matter, armed with your earnest and zealous letters, than any rhetoric either of Tully or Demosthenes, I assure you thereof." pp. xxx.—xxxii.

On which follows Dr. Laurence's remarks :

"Had Ridley possessed the zeal and sentiments of Bradford, is it possible that he could have contented himself with writing this mere letter of manifest apology? Bradford had pressed upon him, Cranmer, and Latimer, an immediate declaration of their opinions upon the disputed point, whatsoever they might be, as highly important and necessary. What is his answer? He only promises 'on his part, as he can and may for his tardity and dullness, to think of the matter.' He then points out the extreme difficulty of his communication with Cranmer and Latimer, all of them being separately confined and strictly watched; suggesting likewise at the same time, that he was 'the youngest many ways.' In some degree, however,

to pacify Bradford, he assures him that the earnest solicitations, which he had received, would prevail with him more than all the eloquence of Tully or Demosthenes—to do what? Why simply to do that, which he might do ‘conveniently in the matter.’ Could a man of Ridley’s temper and habits hint a disapproval of Bradford’s proceeding, and his own indisposition to go the same lengths, in terms more intelligible?” p. xxxii.

After adverting to another point in Ridley’s reply to Bradford, Dr. Laurence further proceeds.—

“The reply of Bradford to the answer of Ridley remains not on record.—But another letter of Ridley, still preserved, distinctly proves not only that Bradford’s request had been refused, or neglected, but that he had also expressed his dissatisfaction at that refusal or neglect. In this second letter Ridley thus again adverts to the subject: ‘And where you say, that, if your request had been heard, things (you think) had been in better case than they be; know you, that concerning the matter you mean I have in Latin drawn out the places of the Scriptures, and upon the same have noted what I can for the time. Sir, in these matters I am so fearful, that I dare not speak farther, yea almost none otherwise, than the text doth (as it were) lead me by the hand. And where you exhort us to help, &c. O Lord, what is else in this world, that we now should list to do? I bless my Lord God I never (as me thinketh) had more or better leisure to be occupied in such things as I can do, to set forth (when they may come to light) God’s glory.’

“Bradford had complained and remonstrated; insisting that much mischief had been produced by a non-compliance with his request. But what effect have his complaints and remonstrances upon the mind of Ridley? Mildly, but unmoved, Ridley replied, that he had made some brief remarks upon the texts of Scripture, relating to the subject, which had been suggested to him; but not one word is to be found of a concurrence in opinion with Bradford. Nay, to check the overweening confidence of his correspondent, and to exhibit his own good sense and moderation, he breaks out into the following grave and emphatical style of dignified rebuke: ‘Sir, in these matters I am so fearful, that

I dare not speak farther, yea almost none otherwise, than the very text doth (as it were) lead me by the hand.’ Not that he wanted leisure to give the assistance which was solicited; but that he was disposed to employ that leisure in doing those things which, according to his own judgment, would best tend ‘to set forth God’s glory.’

“What might have been the tendency of those short notes upon the texts of Scripture alluded to, which he speaks of having made, it would at this distance of time be fruitless to inquire. In the margin, however, of the ‘Martyrs’ Letters,’ opposite to the clause commencing, ‘Sir, in these matters, &c.’ Coverdale inserts the following remark; ‘He meaneth here the matter of God’s Election, whereof he afterward wrote a godly and comfortable treatise, remaining yet in the hands of some, and hereafter shall come to light, if God so will.’” pp. xxxiv.—xxxvi.

We have given as full a series of extracts as possible from this piece of Dr. Laurence’s, in order to make our readers acquainted with the whole tenor and force of his argument. Nor can we do otherwise than think that the present detail of dates, and placing of letters, will afford hints for some improvement in any future edition of Ridley’s Life by Gloster Ridley, which, though excellent in many respects, is certainly confused in the arrangement of its materials, during this interesting and nearly closing period of the martyr’s life.\* We have had a fur-

\* The order of the events and correspondence contained in Dr. Laurence’s publications seems to be as follows: Bradford writes his treatise on Predestination, in two parts, answering some previous “calumniator” (perhaps Harry Hart, “a forward free-willer,”) in October, 1554. This he sends by Augustin Bernhere, with the letter of application to Ridley for his sanction, about the middle of January, 1555, just a day or two after Ridley had written to Bradford, complaining of the absence of the said Augustin. Ridley then writes again within three days of his former letter, acknowledging his joy at seeing Augustin again, and declining, as Dr. Laurence supposes, to sanction



ther and more general object in view; namely, that of shewing something of the real state of parties during those "times of shaking," which attended, or rather preceded the final settlement of our reformed church. Into this, the narrative of Trewe gives us some insight. And

the treatise. Bradford then seems to have written some unknown second letter on the subject, complaining of the refusal, and tracing certain evil consequences to it; to which Ridley seems again to reply, in a letter, still extant, but without date. In this he alludes to passages of Scripture, which he had drawn out and commented upon, in reference to the controverted subject. This letter, however, Gloster Ridley, in his life of his ancestor, considers as the answer to Bradford's *first* letter of application, and supposes both written late in the year 1554; whilst he rightly places the letter of Ridley before Augustin's arrival in January 1555, and says "in a day or two after, Augustin arrived with a reply from Harry Hart, to a letter of Ridley's on Predestination, and certainly with a pressing request from Bradford to answer it, and a *piece of gold*." Here we have an allusion to what Dr. Laurence considers Bradford's first letter of application, which, as we have seen, Gloster Ridley places late in 1554; and after this allusion follows, in Gloster Ridley, the answer from Ridley which in Dr. Laurence is preceded by that very letter of application itself; and certainly by placing no letter at all of Bradford's before Ridley's reply, Gloster Ridley makes it probable that Dr. Laurence is right in placing the letter of application there. In February 1555, the narrative of proceedings in the King's Bench, by Trewe, closes all the transactions.

But one or two difficulties strike us in Dr. Laurence's arrangement. 1. Would Bradford have kept a treatise, dated October 22, 1554, till January 16, 1555, before he sent it for Ridley's sanction? 2. How should Ridley's answer allude to Harry Hart, and even to a reply sent by him to Hart, and again replied to by Hart, all within three days, if Ridley had only been made acquainted with the doings of these "free-willers" by Bradford's application? The former difficulty in the way of Dr. Laurence's arrangement is not noticed by him. The latter is noticed, but not explained. We think the subject still wants clearness.

Dr. Laurence, in his introduction, further quotes, in proof of the "numbers as well as talents" of the anti-predestinarian party, the confession of John Clement, in 1556, *after* these events in the prison, that "there is a wonderful sort of the Pelagians sect swarming every where, teaching that all men, having faith or not, have power, free-will, choice, &c." And again, "divers that be professors of God's word, moved with zeal rather than knowledge of the Scriptures, in words and writings, impugn the most pure, heavenly, sweet, comfortable, and true doctrine of God's firm predestination and free election of us in Christ." Another letter from a reclaimed "freewiller," also preserved in Strype, imputes their present sufferings to their not being "sound in the predestination of God, but being rather enemies to it, God forgive us." Neal indeed, in his *History of the Puritans*, intimates that the "Pelagian" doctrine was expounded by very few of the English Reformers, and "was buried," till almost fifty years after, "in that prison where it began:" an assertion, particularly in respect to its *origin*, which Dr. Laurence denies, but does not wholly disprove; for what proof has he given that it had not its *origin* in the King's Bench? The lamentations of John Clement are in 1556. Trewe's and Harry Hart's publications, confessedly novelties, and of great influence, were in 1555 and 1554. Nor are the *numbers* of the anti-predestinarian party proved; for of course fear would magnify them, and men of zeal, like John Clement, would associate with the *few* orthodox anti-predestinarians the mixed multitude of Arians and other real heretics, notoriously *swarming* at that time.—Neal, we remember, has another remark, which is noticed by Grey, in his able reply to Neal; a remark

which had also struck ourselves in reading over the signatures to Trewe's narrative, and which is not at all obviated by Dr. Grey.\* "I don't find any of these *free-willers* at the stake. If any of them suffered, they made no mention of their distinguishing opinions, when they came to die." *Did* any of them suffer? We think it would have been to the credit of their cause, had Dr. Laurence mentioned them if they did. But in remarking, more generally, upon these curious facts, our principal question must naturally be, what was really the faith of these *free-willers*; and whom was it they meant to oppose? And here we must remark, that in this point, the publication before us leaves us much at a loss; and more particularly in that very interesting part of the inquiry, how far they really symbolized with our acknowledged Reformers, Cranmer, Latimer, and Ridley. It is true, the tendency, not to say the intention, of Dr. Laurence's work, is to make us believe that they did symbolize. He tells us, that even "the predestinarian party proceeded not to the full extent of the Calvinistical system," and adds, that "the anti-predestinarian party contemplated the whole of that system with unqualified abhorrence:" and not only are Trewe and his associates made to give a sufficiently satisfactory proof of this abhorrence, but the *withheld consent* of Ridley to Bradford's application, and the *silence* of Cranmer and Latimer are made to intimate, that *they* likewise shared in Trewe's "unqualified abhorrence of the predestinarian system."

Now though we are as fully convinced, as Dr. Laurence can be, that

\* It is singular that Dr. Grey, in quoting from Neal the character of these free-willers, "running up their notions as high as . . . Pelagius himself, despising learning, &c.," should not have known that Neal quoted from Strype. He simply says, Neal "quotes no authority, nor produces any evidence."

the views of our first reformers were peculiarly moderate on the unfathomable subject of the Divine decrees, yet we entertain very strong doubts as to any substantial agreement between the mind of Ridley and the statements of Trewe; nor do we think that the statements of Trewe can be considered as at unity with the general sense of predestination *then* esteemed orthodox.—The case, though laboured with the utmost diligence and acuteness by Dr. Laurence, leaves us inclined to the opinion, even from his own documents, that neither does he understand Trewe's creed upon predestination, neither does Trewe understand it himself; and that Careless the weaver, celebrated by Dr. Laurence, as proud of being "a punster and a predestinarian," but denominated by Strype "an EMINENT MARTYR," and even by Heylin considered a monument of "God's infinite goodness, in giving him Christian courage to speak at once stoutly and *discreetly*," understands it, perhaps, far better than either. In his conference with the popish emissary Martin, Careless puts Trewe's faith in opposition to his own, thus: "I believe that Almighty God, our most dear loving Father, of his great mercy and infinite goodness (through Jesus Christ,) did elect and appoint in him, before the foundation of the earth was laid, a church or congregation, which he doth continually guide and govern by his grace and Holy Spirit, so that not one of them shall ever finally perish." To which Martin answers, "Who will deny this?" and Dr. Laurence admits, on that authority, that both the Church of Rome (which we doubt) and Ridley the Protestant martyr (which we do not doubt) symbolize with Careless on that point. But Careless is next asked what he knows of Trewe's faith on this head. "Is it, that he believes, that all men be predestinate, and that none be damned?" "No forsooth," Careless replies; thereby acquitting Trewe, as Dr.



Laurence properly observes, of the "absurd opinion of *universal* predestination." "How then?" Martin asks. To which Careless replies, "Truly I think he doth believe as your mastership and the rest of the popish clergy do believe of Predestination, that we be elected *in respect of our good works*, and so long as we do them, and no longer."—Now, with submission to Dr. Laurence, we take this statement of Careless to be a precise description, if not of Trewe's faith, at least of that of the popish "mastership and the rest of the clergy," as tried by the decrees of the Council of Trent, and not by Martin's hasty admission of Careless's own declaration. Dr. Laurence, indeed, makes Careless impute to Trewe, what he does not impute to him, "the making predestination, &c. dependent upon good works, as a meritorious cause, according to the principles of the Church of Rome:" but Careless gives the proper delineation of the faith of the Church of Rome, as finally settled at the Tridentine Council; which faith he attributes to Trewe; namely, that it is a predestination generally, *in respect of our good works*; whether as a meritorious cause, or not, is quite another question, and beside the present point. The real question between them, according to Careless's view of the matter, was, whether predestination be, *in respect of our good works, ex fide et operibus praevisis*, or not. This was evidently the point at issue in Careless's mind, in making this distinction between Trewe's faith and his own; whether correctly or not, we will not at present inquire. Possibly then, as now, controversy might be unfavourable to the candid construction of an adversary's opinions.

What Trewe's faith of predestination really was, if not already collected from the extracts of his own narrative, given in our last Number, the following passage, we think, will

tend to shew: "We do by the holy Scriptures satisfy every man that doth repent, and unfeignedly believe with a lively faith, that he is in the state of salvation, and one of God's elect children, and shall certainly be saved, *if* he do not with malice of heart, utterly forsake God, and despise his word and ordinance, and become a persecutor of his children....." But, to shew that such an *if* is no bug-bear, or "man of clouts, with a bow in his hand, in a cornfield," Trewe further remarks on the Antinomian heresy, as quoted before, that "it causeth many such as were elect into the number of God's chosen, and have suffered persecution for his Word and Name's sake, to take liberty, and by that means fall away from God unto the devil, and sin, and be damned," (Narrative pp. 46—51.) This Trewe still calls the *certainty* of our election, and perhaps Dr. Laurence will say he would still verbally accord in the general definition of predestination, with even Careless and Ridley; "and not only Careless and Ridley, but even Careless and the Church of Rome." But let any man of reflection consider and pronounce whether there be a *real* accordance between such a statement as the above, and that which Dr. Laurence himself, to our unfeigned surprise, admits to be the true one; namely, that "God did elect and appoint before the foundation of the earth was laid, a church or congregation, which he doth continually guide and govern by his grace and Holy Spirit, so that not one of them shall ever finally perish." We are not now, be it remembered, considering the truth of these opinions respectively, but merely their consistency.

It is very probable, however, on the other hand, that Trewe did not thoroughly understand his own creed. One perhaps of those many persons who content themselves with saying what is *not*, he might not thoroughly have satisfied himself what *is*, the

truth. Charging on some opponents, we know not whom, "enormous" positions, which all rational Predestinarians would equally "abhor" with himself, he allows still in one place, as we have seen, "the certainty of election in Christ's blood in as ample a manner as God's word doth teach and affirm;"—much, we presume, as Queen Elizabeth held of the sacramental elements, "What the word did make it, that I believe and take it." This *certainty* he explains at another time, by the "certainty of being saved if we persevere;" a position we presume as undeniable, as that "the soul is immortal, and we shall be rewarded according to our works." At another time, *Election* is made *that* "through which we receive inheritance that belongeth to natural born sons;" meaning, we presume, *adoption*. In another place, he restricts election so as almost to deny, in appearance, the universality of Christ's redemption; and to border upon that doctrine which nevertheless he "holds in the most unqualified abhorrence." "Indeed, Christ hath taken away the curse of the Law from all his **VERY** elect, that continue in his word, or have a mind to do his will, and grow forward in good works, &c.; but such as have tasted of the good word of God, and were partakers of the Holy Ghost, &c., and do fall as Saul, Asa, and Judas, &c., *Christ profiteth them nothing at all.....*" It is singular, that in the positive declaration of his own creed, and that of his associates at full length, in the end of his Narrative, Trewe confines his declaration on this important point, which his whole tract was written to settle, to the single misnomer above of election for adoption; a denial that there is any Divine decree hindering the salvation of those who *persevere* in true repentance and faith to the end; and an acknowledgment that "God's *secret* will *revealed*" in his word, suf-

\* "Secret things belong unto the Lord our God; but those that are revealed to us

ficient for man's salvation, was in this realm declared and known in good King Edward VI.'s days: which word of God was then truly preached, and sufficiently taught, and his sacraments duly administered, and of some followed, &c."

We can hardly think that Dr. Laurence means to exhibit these vague and nugatory statements of honest Trewe on the subject of predestination as a real and effective contrast with those of John Bradford; or even to hint that, because Trewe exclaims, and Ridley hesitates, therefore Ridley, and the whole bench of suffering bishops found their fit representative in Trewe, or Harry Hart, or in the whole "sect," were they more or fewer, in the King's Bench, who had newly opened their eyes in unqualified abhorrence on the doctrine of election and predestination.

For, in the first place, Ridley himself, apparently at Bradford's instance, writes a treatise on these very subjects, in *answer* to Harry Hart, as it seems most probable; but on no ground whatever is it supposed in answer to Bradford, or any sentiments of *his*, as if "holding them in unqualified abhorrence." This treatise of Ridley's, to the infinite loss of the church, is not handed down to posterity; and we think fully with Dr. Laurence, that it is to the disgrace of the predestinarian party that it was not. If it ever came into their hands, which it seems it did, we have no question in admitting as probable Dr. Laurence's conjecture that it made too little for their cause to preserve its credit or its existence amongst them. Written in haste, it was probably imperfect; and if no better than Bradford's second part, which now for the first time under Dr. Laurence's tuition sees the light, we should certainly allow that the church has not had any loss. But still it was Ridley's: it was written in prison, and to our children, that we may hearken and do, &c."



when he says he had "much leisure to be occupied with his pen in such things as he could do to set forth God's glory." It was the last, honest, dying testimony of a martyr, and a man who, above any of his fellows, except perhaps Cranmer, had qualified himself for such a task by a careful and early perusal of the holy Scriptures, by meek and sober meditation, long conducted and humble inquiry after truth, and a slow admission of necessary doctrine, from a wise suspicion of any innovation, and an utter dislike of all that was conducted in a rash, intemperate, or overbearing spirit.\* What

\* Nothing was more admirable than the uniform humility of this pious servant and eminent martyr of Jesus Christ: confessing, in the letter to Bradford quoted by Dr. Laurence, on this very subject of Predestination, "You know I am youngest many ways;" and to Hooper, a fellow-bishop and martyr, in a most Christian letter of conciliation; "Howsoever in time past, by certain *by-matters* and *circumstances* of religion, your wisdom, and my simplicity, I grant, hath a little jarred: now be assured, in the bowels of Christ I love you in the truth, and for the truth's sake, which abideth in us, and as I am persuaded shall, by the grace of God, abide in us for evermore" Fox, vol. III., to which might be added as in point, the following passage in a letter to Bradford: "Sir, Because these be his [Satan's, in his 'satanical synagogue,' the Romish Church] principal and main posts whereupon standeth all his falsehood, craft, and treachery, therefore, according to the free power that God hath given me, I have bended mine artillery to shoot at the same. I know it to be but little (God knoweth) that I can do, and of my shot I know they pass not; yet will I not, God willing, cease to do the best that I can, to shake these *cantered* and *rotten posts*." One other extract from his letters taken with the last from Gloster Ridley, will confirm our observation on his *wise fear of innovation*. "The cause why I do dissent from the Romish religion is not any study of vain glory, or of singularity, but of conscience, of my bounden duty toward God and toward Christ's church, and the salvation of my own soul; for the which, by God's grace, [the universal appendage of Ridley's certainty of perseverance,] I will willingly jeopard here to lose life, lands and goods, name and fame, and what else is or can be unto me pleasant in this world."

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would not have been the value even of the "first impressions," or most hasty effusions of such a man on such a subject? Whatever the hot-headed predestinarians of those or subsequent days may have thought of such a treatise from such a man, we repeat it, it is our own most ardent wish, that if any such be yet in existence in MS. or otherwise, some fortunate research in the Bodleian, or other depository of MSS., may one day bring it forth to light. Not, indeed, that on whosoever side it might be supposed to lean, the opposite "*party*," or "*sect*," would choose to accept it in evidence, or as authority against themselves; but because all moderate and truth-loving men could not fail of being gratified, and edified too, by the sentiments of a spirit congenial to their own; and because it could not fail of throwing irresistible light upon the motives which influenced Ridley in not affixing his immediate sign-manual to Bradford's treatise.

But, in the next place, in default of such direct evidence to determine the probability of Ridley's agreement with Trewe in his view of the subject, rather than with Bradford, it seems to us to be quite sufficient to adopt the key which Dr. Laurence himself has given us to the whole difficulty. It was "the first impression," called for in a moment, and without the possibility of delay, and, what is more, of consulting his colleagues, that Ridley was to express in answer to Bradford's letter of application. Now let any one take into consideration all we know of the temper and character of Ridley, and lay that in juxtaposition with the actual contents of John Bradford's treatise (both parts,) and then let him say, whatever had been

rance,] I will willingly jeopard here to lose life, lands and goods, name and fame, and what else is or can be unto me pleasant in this world."

the private sentiments of Ridley, whether it were possible for him to have acted publicly otherwise than he did. Had Bradford's treatise been ever so "weighty and powerful," and his letter really "armed with all the eloquence of Tully and Demosthenes," still, what would Ridley have been likely to have done *without* consultation with his colleagues, Cranmer and Latimer; being, as he says, "the youngest many ways?" And we are sure, that if, after the most *deliberate* consultation with his colleagues, they had categorically set their hands to all the contents of Bradford's *two-fold* piece, they would have done, what no Predestinarian, however staunch and zealous, if with a grain of common prudence in his constitution, would have chosen to have done. Bradford's piece, to say the truth of it as a whole, is both weak in argument and wretched in spirit. Ridley, as a lover of rational truth, and beyond all doubt "holding" a spirit of *controversy* "in unqualified abhorrence," must have instantly seen that the treatise in question was neither calculated to answer the ends of peace nor of truth.

This treatise of Bradford's, it must be observed, as given by Dr. Laurence, consists of two parts. The first is that alone which has ever before seen the light; and we doubt not that this was in wide circulation before the second was appended to it, and that it contained a pretty generally received, "comfortable," and then unexceptionable view of predestination and election. In the printed editions of this first part, one passage in particular is found, of which Dr. Laurence cannot "discover a single trace in the original Bodley MS.;" but which he might have found nearly word for word in the *second* (p. 25.) from whence it seems to have been removed later, by some careful editor, into the first, as the only morsel of the other that was really worth preserving. It is as follows.—

"And forasmuch as it pertaineth to us, which be *within*, to see and to speak of those things, which are given unto us of God in Christ; let us labour hereabouts, and leave them, that be *without*, to the Lord who will judge them in his time. The Apostle prayeth for the Ephesians, for none other wisdom and revelation from God, than whereby they might know God, and have their minds illumined to see, what they should hope for by their vocation, and how rich the glory of his inheritance is upon his saints. Further than this I think it is unseemly for us to search, until we have sought out, how rich God's goodness is and will be to us his children. The which we can never do, but the more we go thereabouts and the more we taste his goodness, the more we shall love him, and loathe all things that displease him." p. 11.

A passage fitly appended by this editor, whoever he might have been, to the sentence which he makes it succeed in the first part.

"Wrong [God] doth do to no man, nor can do, for then were he not righteous, and so no God. He cannot condemn the just, for then were he untrue, because his word is contrary. He cannot condemn the penitent and believer, for that were against his promise. Let us therefore labour, study, cry, and pray for repentance and faith, and then cannot we be damned, because we are the blessed of the Father, before all worlds, and therefore we believe, therefore we repent." pp. 10, 11.

On reading these passages, we are truly as much disposed as even Mr. Todd or Dr. Laurence could be, on other occasions, to exclaim "Si sic omnia!" Nay more, we are persuaded that the fond editor of this "Short and pithie Defence of the Doctrine of the Holie Election and Predestination of God" was of the same opinion too; and thought this "defence" would make far better for his positions by itself, than with the second part annexed; which, if he had pleased, we presume he might with equal convenience have printed also. Nay, further still, we are strongly persuaded that our good fathers, Ridley, Cranmer, and Latimer, were of the same mind with



the editor ; and it is no more a proof to us of their rejecting the doctrine of the *first* part of Bradford's treatise, because they declined the *whole*, as connected with the controversy of the *second*, than it is a proof that this editor was not a Predestinarian, because he selected, and omitted, from this second part of Bradford's treatise, according to his own will.

We cannot avoid considering this part of Bradford's production, from which we must be sparing in extracts, as a very curious piece of ancient controversial divinity ; containing, perhaps, one of the first efforts of the old Predestinarians to escape out of the torrent of difficulties which even a Trewe or a Hart might be able to bring to bear against their positions. Of its argument we are disposed to say but little. In truth, it eludes our grasp ; and, like some of the counter-explanations of the *anti*-Predestinarians, seems to be something, till, approaching nearer, our simplicity loses sight of it altogether, and it is gone.

Par levibus ventis, volucrique simillima  
somno.

But not so the hard names and strong invectives which accompany these explanations, and the utter impatience of the author at "the witless, unreasonable, arrogant, and very detestable *how's*"\* of his opponents. These are intelligible enough ; and also sufficiently remind us of certain modern *anti*-Predestinarians, who in this respect seem to have changed weapons with their ancient adversaries, and to think that hard names are among the best means for crying down what Bradford and others had before cried up in a similar manner. Ridley, we are persuaded, would see enough in such means to decline

\* Alluding to Trewe's *troublesome* inquiries, "*How* God's elect people are so elected that they cannot fall away, &c.—*how* mercy and justice could be at one instant in God, &c."

their use, even in a good cause : and we doubt not, Dr. Laurence might recollect with us some compositions of a modern date, in what he would deem the *best* of causes, which, without once glancing at their *matter*, Ridley would at once have scrupled to sanction for their *manner* alone.

One passage indeed of this second part of John Bradford we shall quote, as involving a principle on which we shall all agree ; and which may help us to a general observation on a *mode* of controversy so little to the mind of Ridley, and may also throw some light on the possible agreement between Ridley and Bradford in the *matter* at issue. The passage is this :

"All men may see, that every enormity gathered by this man is of a zeal not according to knowledge. I will say no worse, as thou mayest well perceive, if thou wilt mark well, what I have written briefly concerning the doctrine of God's election *by the Scriptures to the which (the Scripture I mean) I with Christ and his Apostles do appeal, and not anabaptistically to the Spirit without the Scriptures, as he doth.*" p. 34.

Now, without saying how far Bradford's allegation against *unscriptural* reasoning of his opponents were true or not, we shall take leave to say thus much on the conduct of *this* controversy, perhaps beyond all others ; that no appeal can serve the cause, no reasoning enlighten it, nor any spirit and temper properly maintain it, that is not drawn expressly, devoutly, and humbly from the word of God, and that alone. The very moment that controversialists, either for or against the doctrine of Predestination, leave the ground of Scripture, they begin to betray their weakness, and to suffer at once in their argument and their spirit. The *advocate* of the cause has to maintain a position which, after all the distinctions, refinements, and metaphysics with which it has been invested, is one which cannot fail of standing out in all its original features of distress and embarrassment, to every

temperate and reflective mind. What is, in fact, the doctrine of the Predestinarian? Does it not come to this at last: that God has selected some, and left the rest; and that if *we* are selected, *prior* to any efforts of our own for the purpose, we shall be saved; if not, we shall not be saved? This is the plain abstract principle to be defended; and it is a wonder beyond all wonders to us, that those who maintain it have recourse to a single argument for it beyond this one, "So it is written." In the attempt to go beyond this, they instantly become sensible, whether they confess it or not, of the difficulties which surround them: and those who have not the bluntness to allege the weakest arguments without trepidation—or are deficient in the talent of adducing the subtlest arguments in defiance of refutation, because unintelligible—are almost inevitably betrayed into the use of those most graceless weapons, dogmatism, railing, or contemptuous separation from their brethren. On the other hand, the argument which denies the said abstract principle maintained by the Predestinarian, is an argument very congenial to the human mind. Hence the opponents of predestinarian tenets are liable to an undue use of weapons of mere worldly structure. They have the world, or rather human nature, on their side; applause, and even something more substantial in their view; and therefore, the very moment they quit the ground of Scripture, they are tempted to rush at once into all the vehemence of invective or contempt on their own part, and to call in the voice of the *world* to side with them in their verdict. Let both parties keep steadily and closely to Scripture, and each individual will feel the difficulties pressing on his own side: this will tend to keep him humble, modest, diffident, and charitable. On scriptural ground,

they will frequently cross and recross each other's track; and, adversaries no more but in name, each will be satisfied with that measure of infallible authority for his decisions, which both may reasonably hope will acquit them of the guilt of error at the final judgment.

Such, we remark, in the third place, was the appeal of Ridley in that striking passage of his letter to Bradford, referred to by Dr. Laurence. "Sir, in these matters I am so fearful, that I dare not speak further, yea almost none otherwise than the very text doth, as it were, lead me by the hand." Such also was, in the main, the appeal of Bradford, even in this very tract, though with such deductions as we have already adverted to; and which could not escape the keen eye of his well-tempered correspondent. And it is because we see, after all, at the bottom so much real moderation\* (as Dr. Laurence himself states) in the

\* "If therefore we cannot tie these two together, that God would have all men saved, and yet his will is done, and cannot be withstood, but unto reason there must be some contradiction, yet let faith honour God, that his will is just, and not mutable, &c."...."As for the argument which might be gathered of the contraries, if there be not reprobation, *ergo* there is no election, a man of God may see it is not firm. For though we may well say, and most justly say, that damnation is for our sins, yet cannot we say that for our virtue we are saved. Even so, because God hath elected some, whom it pleaseth him. As Christ saith few be chosen, it doth not well follow, that therefore he hath reprobated others; but to our reasons, except the Scriptures do teach it, and in that the Scriptures speak little thereof, I mean of reprobation, in that the next cause, that is sin, may well be seen to be the cause of condemnation, &c. &c." (Bradford, 2d part, pp. 26—28) With much obscurity of style, here is evidently strong meaning, much moderation, with an appeal to Scripture, a candid admission of difficulties, and a total denial of the doctrine of *irrespective reprobation*.



views of Bradford, on so solemn a reference to Scripture as his ultimate appeal, in which only he seems to feel his strength to lie, that we argue a fundamental agreement between the sentiments and feelings of Bradford and Ridley, "nay, of Bradford, Cranmer, and Latimer too," on the deep question at issue before them. We see no benefit that can possibly arise from compromising the whole truth, either by concealment, or by vague, unsatisfactory explanation, upon any occasion; and though, on the present, we are the farthest possible from wishing to dogmatize, or to overstate facts, yet we cannot but avow our unfeigned belief, on a full review of the documents of the times, that these fathers, with all who in King Edward VI.'s time subscribed *ex animo* the short catechism bearing his name, were believers in the doctrine of irrespective personal election. However vaguely Trewe may argue on certain "enormities" falsely or truly alleged against some Predestinarians, but not, as it appears, against Bradford himself; yet even honest John Trewe, "the marked servant of Jesus Christ," when he comes to be catechised on his own creed, seems to flinch from his *respective* and *mutable* election, and to talk about God's *very* elect, who, as it seems, persevere to the end and are saved. But where do we find in any of the orthodox and authoritative writers of those times, any thing like the interminable string of tragical enormities which John Trewe brings, *crassâ Minervâ*, against the Predestinarians; as if they admitted, as a body, any one of such "horrible" consequences from the doctrine; or did not "hold them in abhorrence as unqualified even as himself?" We have been at some pains, in our own former volumes, to shew the extreme moderation of some of these contemporary fathers, particularly Latimer; and his writings, as extracted in our volume for

1806, pp. 1—5, or as found more at length in the fathers of the English Church, vol. II. pp. 474—477, and other places, we believe, form a case more thoroughly in point than any that have been adduced by Dr. Laurence himself. But to what does even Latimer's moderation amount? Why simply to this, that *admitting the doctrine of election*, we are not to be alarmed at it, we are not to think that we can possibly be excluded from its benefits, if we repent and believe; that when we find we know our sin, believe in our Saviour, and amend our life, then we may be sure our names are written in the book; when otherwise, we are to know we "come out of the book;" that is, "out of Christ, which is the book." But he teaches, that least of all are we to make an *evil use* of the doctrine such as Antinomians make: "I perceive God hath chosen some, and some are rejected. Now, if I be in the number of the chosen, I cannot be damned; but if I be accounted among the condemned number, then I cannot be saved: for God's judgments are immutable...Such foolish and wicked reasons some have...and it is needful to beware of such reasons or expositions of Scripture, as it is to beware of the devil himself." Latimer was the least systematic and most popular of all the orthodox of that age: and it gives us unfeigned pleasure to quote such strong expressions of a liberal, and, let it be called, anti-predestinarian, spirit, from one who made his New Testament his constant, as it was in prison his single, companion.\* But after

\* "Last of all Latimer was brought, with an handkerchief, and two or three caps on his head, his spectacles hanging by a string at his breast, and a staff in his hand, and was set in a chair: for so the prolocutor permitted [at the famous Oxford dispute]...The good father alleged age, sickness, disuse, and want of books; saying, that he was almost as meet to dispute as to be captain of Calais; but he said he would declare his mind, either by

all, what do even these expressions amount to, more than a cautious and practical endeavour to get rid of the *bad consequences* of a doctrine, which it does not appear that he ever intended seriously to deny—to save the humble and the godly from alarm, the ungodly and presumptuous from a profligate security?

Hooper, who was another, and perhaps, next to Latimer, the most moderate orthodox divine of that age; whom we think Dr. Laurence quotes in his Bampton Lectures as “given up” by the Predestinarians as an incorrigible “Arminian” (saving the anachronism;) Hooper, into whose “godly confession and protestation of the Christian faith,” made in 1550, as given in vol. V. of the *Fathers of the English Church*, the very words Election and Predestination never, as far as we can find, enter, and whose lucid “declaration of it” is well matched by his practical “declaration of the Ten Commandments;”—yet, in a subsequent “brief and clear confession of the Christian faith,” seems distinctly to intimate his belief of a doctrine, on which, at the same time, he saw so little necessity for insisting; when he speaks of good works to be done, “not by them to escape eternal condemnation,” but from “obedience” and “love to God;” “to shew the faith we have of God,” “and to make sure and certain to us our calling, election, and predestination.” He also speaks more “clearly” in his exposition of the 62d Psalm. “Another way it may be taken (ver. 5—8.), that a Christian hath testimony in

writing or word, and would stand to all they could lay upon his back: complaining at the same time, that he was permitted to have neither pen nor ink, nor yet any book, but only the New Testament there in his hand; which he told them he had read over seven times deliberately, and yet could not find the mass in it, neither the marrow, bones, nor the sinews of it. At which words the commissioners were greatly offended!”—*Gloster Ridley's Life of Ridley*, p. 491.

his spirit by the Spirit of God, that he *is so* elected, chosen, and ordained of God to eternal salvation; that whatsoever the world, the flesh, or sin shall do, yet standeth he assured of God's election, grace, strength, and fidelity, that *he shall never fall to damnation*, but *arise again*, and be called from his *falls*, whatsoever they be. And yet this most sure and comfortable knowledge will not give him license nor liberty to sin, but rather keep him in a fear and love of the strong and mighty God *in whose hands he is*, and kept from the great fall of eternal damnation, from the which he *was delivered from the beginning with God.*” \* Can any thing much stronger than this be found in the “moderate” predestinarianism of Bradford himself? Is there, to say the least, any proof here, “that Hooper held the positions of the Predestinarians in unqualified abhorrence?”

Cranmer himself, the GREAT REFORMER, was one of those who kept silence upon Bradford's treatise, and was unquestionably a man as enlightened in mind as he was liberal in heart—a lover of charity, and imbued, by intimate converse, with all the moderation of the early German and Lutheran divines. Election and predestination are words of the rarest occurrence in his Homilies, or in any of his systematic writings and public formularies. We do not know, indeed, that he has expressed himself so strongly *against* the abuses of the doctrine as Latimer, we have seen, was wont to do, and, for ought we know, Hooper also; but we *do* know Cranmer's private sentiments in respect to the doctrine itself; and by favour, once more, of the *Fathers of the English church*, vol. III. we find, in a tract quoted by us in our former article, and entitled “Annotations on the King's Book,” printed from a MS. in the archbishop's own hand-

\* *Fathers of the English Church*, vol. V. pp. 478, 592.



writing, the following passages: "19. *If we so die.*" Annot. "This condition taketh away the right belief of a faithful man; for the faithful man *trusteth surely* in God's goodness that he *will* give him grace so to die, (that is, in the faith,) so that it pertaineth as well to our faith, that we should so die, as that we should be saved." "24. If fault be not in themselves." Annot. "This Article speaketh only of the elect, *in whom finally no fault shall be, but they shall perpetually continue and endure.*" "28. *Following Christ's steps; or, when we fall, repent our fault.*" Annot. "The elect, of whom is here spoken, *will follow Christ's precepts, and repent and rise again when they fall; and the right faith cannot be without following of Christ's precepts and repentance after falling.* (See the fourth annotation, containing strictures on the expression, "as long as I persevere," &c., in which Cranmer's full views are explained.) Therefore, in my judgment, it were better to say thus; "The elect *shall follow Christ's precepts; or when they fall, yet they shall repent and rise again, and obtain remission, &c.*" Similar to these expressions is one we find in the same volume, p. 542, in Cranmer's "Answer to the false Calumniations of Dr. Smith." "Christ is present with his holy church, (which is his holy elected people;) and whensoever *any such* be gathered together in his name, there he is among them, and he shall not suffer the gates of hell to prevail against them. For although he may suffer them by their own frailness *for a time* to err, fall, and to die, [temporally;] yet, *finally*, neither Satan, hell, sin, nor eternal death, shall prevail against them." This passage we consider an apt illustration of that expression in Careless's creed to which Dr. Martin gives so ready and unwary an assent, and which Dr. Laurence seems to admit as the *general* definition of Predestination, although it certainly seems to include the notion

of *individual final* perseverance. (See above, p. 318.)

That Cranmer embraced the view of *individual election* in that of the "church or congregation" we think clear, (though, we apprehend, in opposition to Dr. Laurence,) both from the quotations above, and from a passage in Cranmer's "confutation of unwritten verities," now lying before us in its ancient black-letter garb, "translated and set forth by E. P." "Wheresoever the worde of God is truly preached, without addition of men's doctrines and traditions; and the sacramentes duly ministred according to Christ's institution; *ther* is the true church, the very spouse of God, Christ being the Head thereof. But *how many*, and *who* of that number that heare the word of God, and receive the sacramentes, be God's elect, and church, and true members of Christ, is known to God onely. For the Lord knoweth who be his, &c."\* In connexion with Cranmer and the Lutherans, we cannot refrain from adding, that in these "*general* definitions of Predestination," not only do our orthodox English Divines of that period seem to symbolize; but even the foreign divines on whom much stress has been laid, and "not Luther only, but Melancthon also," "nay, even Melancthon and Calvin himself," seem here to maintain a general harmony and consent. We have no time to enter on this discussion. But there is a curious letter preserved from Melancthon to Calvin, (the *Zeno* of Christians, as Dr. Laurence tells us Melancthon was wont to call him;) in which letter that *most moderate* of all, even of the German divines, is made to tell the Genevan "*Zeno*," after explanations on his own part,

\* Some passages of this work might have been extracted with advantage in the Fathers of the English Church, where also, in vol. VI. will be found the two treatises of Bradford we have mentioned before, and one of which makes the first part of Dr. Laurence's tract.

of the decree of election, not unlike those of Latimer above: "These things I do not write in the spirit of dictation to you (Calvin,) a man most erudite and most fully instructed in all the exercises of piety.\* And, indeed, I know that these views are quite in accordance with your own, but they are *παχυτετα*, more popular, and adapted to general use." The whole letter is well worth the perusal of all parties, and not the least, of those that decline the praises of Calvin; who was, (as we have hinted before,) one, perhaps, of the most exquisite and eloquent writers, and one of the most acute, profound, practical, and useful commentators on holy Scripture to be found in the whole circle of divinity, ancient or modern. We believe Horsley would not have differed from us in this judgment. Melancthon's opinion will be amply found in this letter; and the letter itself will be found at p. 174 of the collection of letters in vol. IX. Calvini Opera, vol. 1667.

How far expressions and sentiments like these can consist with the "unqualified abhorrence" of even moderate Predestinarianism, which Dr. Laurence imputes to what he considers the opposite party, we must leave to himself to explain. Indeed, when the language even of King Edward's Short Catechism, subscribed by all the English divines of that age, is viewed by the light which their own *private opinions* afford us, we

\* In our humble judgment it was rather a want of instruction in the *exercises of piety* that made that otherwise eminent reformer so systematically state the "horrible decretum," which was, in point of fact, what was acknowledged by all his brother Reformers; but was softened, and even declined in their public declarations, from a tender and real sense of the delicacy of the question, and its liability to wound "the exercise of piety" in the timid and diffident Christian, and to exalt to madness and folly the presumption of the profane.

might well be surprised at any subscriber being suspected of the "unqualified abhorrence" here alluded to. "As many," says this catechism, "as are in this faith steadfast, were forechosen, predestinated, and appointed to everlasting life before the world was made," &c. And when the master asks, "Doth then the spirit alone, and faith (sleep we never so soundly, or stand we never so reckless and slothful,) so work all things for us, as without any help of our own to carry us idle up to heaven?" Mark the answer returned by the scholar, "I use, master, *as you have taught me*, to make a difference between the cause and the effect. The first, principal, and most perfect cause of our justifying and salvation is the goodness and love of God, whereby he chose us for his, before he made the world. After that, God *granteth* us to be called by the preaching of the Gospel, when the Spirit is *poured into us*, by whose guiding we *be led* to settle our trust in God, and hope, &c. Finally, to say all in sum, whatsoever is in us, or may be done by us, pure, honest, true, good; that altogether springeth out of this most *pleasant* root, from this most plentiful fountain, the goodness, love, *choice*, and *unchangeable* purpose of God. He is the cause, the rest are the fruit and effects."\*

\* Much stress is laid by Dr. Laurence and other controversialists on the consent of all parties to this catechism, as containing common matter that could not be exclusively appealed to by any; and on the demand made on the part of the Predestinarians, Bradford even, and others in Queen Elizabeth's reign, for something farther on the subject, this being *not considered sufficiently clear*. It was, indeed, not sufficiently clear to the point of irrespective reprobation, and making God the author of an unavoidable necessity to commit sin, in order to be condemned eternally, the detestable production of some later predestinarian schools. This, we believe, its compeers, with Bradford himself, did "hold in unqualified abhorrence." But, however Bradford, or any one else, might want



See the catechism, in Mr. Todd. Surely no other persons, but John Trewe and Dr. Laurence, subscribing to *such* dogmas, can still "hold in unqualified abhorrence" the predestination of John Bradford. If we might still venture on the patience of our readers, decoyed on by the safe conduct of our late guide Mr. Todd, to give a sentence from Bishop Jewell, bearing on the same subject, it would be one, not from his "Apology," where we have

to enforce the doctrine of irrelative election "to good" against those whose "enormities" went to overthrow *all* election, we cannot think the expressions in the text can be read for an instant without appearing *sufficiently clear for reasonable men* in favour of *that* doctrine. The fact is, "predestination to good" was so thoroughly understood and generally allowed, that no divine of authority subscribing to that catechism ever thought of ascribing *good* to the exercise of our own free will, but to the electing goodness of God only. And it is remarkable, that a certain petition from some apparently miscalled "free-willers" in Queen Elizabeth's reign, as early as 1562, claiming the privilege of conscience equally with their "reprobating" brethren, admits most fully the predestination to good, but denies the converse of the proposition—predestination to evil. "Item, That God doth foreknow and predestinate *all good and goodness*, but doth *only foreknow*, and *not predestinate any evil, wickedness, or sin*, in any behalf: which thing all the learned fathers, unto this our age have always most firmly holden and maintained, and a great many of the learned of this our age yet do firmly hold and maintain."—(Strype's Annals of Queen Elizabeth. Anno 1562, c. 28.) When the *real* "Arminian" Barrett began to question the whole certainty of the doctrine of election to good, and pre-appointment to life, as stated by this catechism, then we find his predestinarian opponents ready enough to appeal to *Articles, Homilies, &c. &c.* "That for their parts the sermon [Barrett's] was so offensive, injurious, savouring of the leaven of Popery, and contrary to the nature, quality, and condition of faith, *set forth in the Articles of Religion and Homilies....and sermons; defended in the public schools, and open commencements, without contradiction in the universities,*" &c. &c. (Strype's Whitgift. Anno 1595. b. iv. c. 14.)

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nothing, (except a single sentence on the *exclusive* operation of God's Spirit in conversion,) but what might confirm the idea of *his* "abhorrence" of Predestination. Yet, what says Bishop Jewell, in his published commentary on the Thessalonians? "God hath chosen you from the beginning; his election is sure for ever. *The Lord knoweth who are his.* You shall not be deceived with the power and subtilty of anti-Christ; *you shall not fall from grace; you shall not perish.* This is the *comfort* which abideth with the faithful, when they behold the fall of the wicked; when they see them forsake the truth, and delight in lies," &c.\*

Mr. Todd decoys us still farther onward, to the Synod of Dort; where it is notorious there was no "unqualified abhorrence" even of somewhat *immoderate* notions of Predestination; and yet with a singularity of fortune, amounting almost to quaintness, Mr. Todd has selected even from thence, and prominently placed in the xlii. and xliii. pages of his Introduction certain positions of our then truly predestinarian divines, which might seem to contravene their own signatures, and most assured and confident dogmas; in which positions, besides the doctrine of universal redemption broadly stated, they profess to hold, "that there are sundry *initial* preparations, *tending* to conversion merited by Christ, dispensed in the preaching of the Gospel, and wrought by the Holy Ghost by the hearts of many, that *never attain* to true regeneration or justification,—enough, in short, to convince the finally impenitent, that they perish in their own fault," &c. If such latitude were taken by divines notoriously predestinarian, it surely must appear a hazardous thing

\* The quotation might be much farther extended, and equally to the point. See Fathers of the English Church, pp. 385, 386. vol. VII.

to make similar expressions in King Edward's divines a ground for supposing that they held the predestinarian doctrines in unqualified abhorrence. To revert whence we set out on this too long research into ancient records, we must aver our happy belief, that our own venerable church and her earliest reformers were, to use the words of an eminent prelate, "neither Lutheran nor Calvinistic, but Scriptural;" at least, and more especially, upon this great point of God's predestination and election. As to the frame and model of our predestinarian article, they are to be found, if any where, only in the *Helvetic* or *Zuinglian* Confession.

After all that has been thus tediously advanced, our readers will not be surprised, nor surely can Dr. Laurence himself be surprised, if we adduce some evidence of the sentiments of Ridley himself, to shew that *even he* did not "hold in unqualified abhorrence" the moderate predestinarian *principles* of his friend and correspondent John Bradford. His expressions, before quoted,—*"Sir, in these matters I am so fearful, that I dare not speak further, yea almost none otherwise than the very text doth, as it were, lead me by the hand,"*—certainly evince no very strong anti-predestinarian opinions. We see nothing here of that pert "forwardness" of a Harry Hart or John Trewe, ready to conjure up a thousand "enormities," against what was then deemed "the divine, sweet, and comfortable doctrine of God's election." But we see much in it of that profound humility evinced by certain systematic Predestinarians mentioned of old, who were "in these matters so very fearful" as to declare they studied the doctrine of Predestination only upon their knees. We observe in it a feeling kindred to that expressed even by Bradford, when he demands, in his second part, as marked with admiration by Dr. Lau-

rence himself, "How it is that God would have all men to be saved, and yet whom he will he hardeneth, and also sheweth his mercy on whom he will? I will be content to leave it, till I shall see it in another life, where no contradiction shall be seen to be in God's will, which would have all men to be saved, and yet worketh all that he will both in heaven and earth." (p. 26.) Nothing we have of Ridley's proves an absolute "concurrence of opinion" between himself and Bradford on this point. But that amongst so many letters of his, and those of the most interesting kind—*farewell* letters—not one should express the slightest *dissidence* of opinion in this respect, is a circumstance strongly to be weighed by those who would hint at Ridley's belonging to the anti-predestinarian and "abhorrent" party. We know his first cousin Lancelot Ridley, an "eminent preacher" of the same period, was a decided Predestinarian,\* and of the same moderate kind with Bradford. Ridley himself, in the very letter which contains, what Dr. Laurence calls, his "dignified rebuke" of Bradford, and of which he gives only a part, expresses a full acquiescence in Bradford's report of the state of parties; and laments with him the rising heresies,† of which he does not for a moment doubt, on Bradford's autho-

\* See *Fathers of the English Church*, Vol. II. He was promoted to be one of the six preachers in the cathedral church of Canterbury, by Archbishop Cranmer, when Nicholas Ridley, the martyr, was made prebendary. His commentaries on Scripture speak for themselves; and it is remarkable where we have the circumstances of these contemporary worthies, they all speak, as far as we have observed, one and the same language on the controverted texts.

† According to Strype, the heresies and Trewe-isms of Harry Hart and "other sectaries" in Essex were quite notorious. (*Memorials of Reform*, Anno 1550.) They evidently split and dissented on the ground of denying predestination.



rity. "Whereas you write of the outrageous rule, that Satan, our ghostly enemy, beareth abroad in the world, whereby he stirreth and raiseth so pestilent and heinous heresies, as some to deny the blessed Trinity, some the Divinity of our Saviour Christ, some of the Holy Ghost, some the baptism of infants, some original sin, and to be infected with the *errors of Pelagius*, &c. Alas, sir! this doth declare this time and these days to be wicked indeed. But what can we look for else of Satan here, and of his ministers, but to do the worst they can, as far as God shall or will suffer them?..... Yet as for *other* the devil's *galtrophes* [except the Papists] that he casteth in our ways, by some of his busy-headed *yeunkers*, I trust they shall never be able to do the multitude so great harm; for, blessed be God! these heresies beforetime, when Satan by his servants hath been about to broach them, have by God's servants already been so sharply and truly confounded, that the multitude was never infected with them.....or healed again. *And where you say, that if your request had been granted, things you think had been in better case, &c.*" as before quoted from Dr. Laurence.—We give this lengthened extract of Ridley's letter to Bradford, and shall only observe upon it, that being in possession of the names and opinions—perhaps too, at this time, the tracts—of Hart, Trewe, and their associates, it were next to impossible that Ridley should have suffered their names to have remained amongst the herd of "the devil's *Galtrophes*," where he most contentedly leaves them on Bradford's authority, had he possessed the slightest cordiality of feeling with them on the subject of their "unqualified abhorrences." Nay, it even strikes us, on some consideration of Ridley's expressions, as scattered up and down in his letters, and, among the rest, that quoted with some

triumph by Dr. Laurence, as a contrast to Careless's presumption, that Ridley was probably also a believer in the doctrine of final Perseverance. We refer to it rather as a matter of curiosity than assertion. The expressions quoted by Dr. Laurence from Ridley, to disprove his belief of this doctrine, are the following: "Although the hope of his mercy is my sheet anchor of eternal salvation, yet I am persuaded that whosoever wittingly neglecteth and regardeth not to clear his conscience, he cannot have peace with God, nor a lively faith in his mercy." Now these very expressions, sounding in the ear of persons accustomed to predestinarian statements, would rather appear to favour their own views than to contradict them. Those who are most decided in their belief of the doctrine of Election will, unless they are Antinomians, always speak of those evidences of sincerity, arising from the testimony of conscience, which are necessary to assure them of their "calling and election;" and we certainly have never known a practical Predestinarian, such as Bradford or Careless, who expected to have *peace* with God, or a *lively* faith in his mercy, whilst his conscience was *uncleared* of the clouds of guilt.

We had observed another passage or two in Ridley's correspondence, as given by Gloster Ridley, of a marked nature; particularly one, in which he speaks of a heart "willing to abide and stand in God's cause, and in Christ's quarrel, even unto death, as an inestimable and honourable gift of God, given only to the *true elect*, and *truly* beloved children of God, and inheritors of the kingdom of heaven." We believe such and other like expressions, to say no more, are what a very strong *anti*-predestinarian would not have used *without qualification*; at least, *if* he "held in unqualified abhorrence," as Dr. Laurence would intimate,

every approach, however *moderate*, to the predestinarian hypothesis.

But we must own ourselves very little anxious to prove Ridley, or any one else, "sound in the predestination of God;" or, like the reclaimed free-willer, to impute all our calamities to our unsoundness upon that "comfortable" doctrine. And we shall, therefore, in the fourth and last place, observe, that our principal reason, and that a very short one, for believing Ridley and Bradford to be not very far asunder in their religious sentiments, is because they were possessed, it might be said, of one heart and one soul, and had long dwelt together as brethren when at large, and exercised their common functions, in the strictest unity of Christian fellowship and affection. It cannot but excite a smile to see the laboured ingenuity, with which Dr. Laurence works up the expressions of Ridley to Bradford above-mentioned, beginning, "Sir, in these matters I am so very fearful, &c." into a perfect *tragedy*. "Nay, to check the overweening confidence of his correspondent, and to *exhibit* [the modest Ridley!] his own good sense and moderation, he breaks out into the following *grave* and *emphatical* style of *dignified rebuke*, 'Sir, &c.' (p. xxxv.) The fact is, the word "sir" was an "*ardens verbum*," very familiar to Ridley, as we have seen before, and as the slightest acquaintance with his letters will fully demonstrate: and were that omitted, we think the whole spell of the sentence would instantly vanish, and it would remain a bare and naked communication, in a letter full of the most friendly and affectionate terms.

Bradford, as we have said, was the friend of Ridley, his chaplain, ordained by him, and preferred by him. Racked with Latimer by Strype, Bradford, says that impartial and inimitable memorialist, "was a man of great learning, elocution, sweetness

of temper, and profound devotion towards God—a prebendary of St. Paul's *preferred by Bishop Ridley*, and one of whose worth the Papists themselves were so sensible that they took more pains to bring him off from the profession of religion than any other: but he, knowing the truth and goodness of his cause, remained steadfast and immovable. While he was in prison, he spent his time in preaching twice every Sunday, in *writing many letters* and discourses, praying, reading, conferring, *disputing*; sleeping but four hours in the night." Two or three of his manuscripts Strype places in his Appendix, "that nothing of so *extraordinary* a man may be lost." Amongst his labours is mentioned a Latin treatise "*Contra Vim Mortis*." "Of this man's great service in the church in King Edward's days," continues Strype, "Bishop Ridley, whose chaplain he was, used these words, 'That he was a man, by whom (as I am assuredly informed) God hath and doth *work wonders*, in setting forth his word.'" (Memorials of the Ref anno 1555, c. 28. vol. IV. 1816.) But let Ridley speak a little more for himself, in letters preserved by his own biographer. "To Master Bradford.—*Dearly beloved*, I wish you grace, mercy, and peace. According to your mind, I have run over *all* your papers; and what I have done, *which is but small*, therein may appear. Sir, what shall best be done with those things now, you must consider; for if they come in sight at this time, undoubtedly they must to the fire with their father.....Blessed be God that hath given you liberty, in the mean season, that you may *use your pen to his glory*, and to the 'comfort' (as I hear say) of *many*. I bless God daily in you, and *all your whole company*.....As yet I perceive you have not been baited; and the cause thereof God knoweth, which will let them do



no more to HIS, than is his will and good pleasure to suffer them to do, for his own glory, and for the profit of them which be truly HIS; for the Father which doth guide them that be Christ's to Christ, is more mighty than they, and no man is able to pull them out of the Father's hands." Such language, we imagine, would not have been used by one who was offering "his correspondent a dignified rebuke" for *bordering* upon predestinarian tenets; any more than what follows would portend offence on the part of Ridley, at being BRIBED by Bradford with a piece of gold, the more "to dispose him to favour his request." (Dr. Laurence, p. xxix.) "As far as London is from Oxford, yet thence we have received of late both meat, money, and shirts, not only from such as are of our acquaintance, but of some not known, &c. I know for whose sake they do it [and so, it appears, did Dr. Laurence;] to Him, therefore, be all honour, and glory, and due thanks."—To which he adds, "they have plenty of all things, and know the donors to be of Bradford's and Hooper's acquaintance."\*

In a subsequent letter, given by Gloster Ridley, perhaps some fault might be found with the "careless"†

\* For what had the Arminian Hooper to bribe Ridley? This said *piece of gold*, which Ridley sent, as it would appear from Dr. Laurence, in indignation, to the common prison, Mr. Gloster Ridley informs us, was "applied to the relief of his [Ridley's] brother Shipside, still in prison." So true it is, that "every story has two handles;" or "one story is good till the other is told."

† This Careless, the "punster," had said "he was most *sure and certain* of his own salvation, so that his soul was safe already, whatever pains his body might have to endure;" which boldness of faith Dr. Laurence much reprehends, (p. xl) though, to speak fairly of it, Careless but uses, as if purposely, the words of our own funeral service, as applied generally to the church; and his error seems to be only taking a general promise too particularly to himself.

strain of Bishop Ridley; who it appears also, like his brother martyr, could be "exceeding joyful in all his tribulation." "Sir," says he to Bradford, *not in rebuke*, "blessed be God, with all our evil reports, grudgings, and restraints, we are *merry in God*, and all our care is and shall be, by God's grace, of whom we look and hope, after these temporal and momentary miseries, to have eternal joy and perpetual felicity with Abraham, Isaac, and Jacob, Peter and Paul, and all the blessed company of the angels in heaven, through Jesus Christ our Lord... Thus fare you well. We *shall*, with God's grace, one day meet together, and *be merry*; the day assuredly approacheth apace, &c."

In another letter, Bishop Ridley thus entrusts certain Latin writings of his own to Bradford; aye, "to Mr. Bradford;"—"I would wish that Mr. Bradford would take them, and translate them, and *order them as he should think* might best help to *open the eyes* of the simple to see the wickedness of the synagogue of Satan." But the time was drawing near, when, if ever, truth and plain dealing were to be maintained; and Ridley takes a sort of martyr's farewell of his brother martyr, the whole of which is not to be read without the liveliest emotion, even to tears: "Oh dear brother, seeing the time is now come, wherein it pleaseth the heavenly Father, for Christ our Saviour's sake, to call upon you, and to bid you to come; happy are you, that ever you were born, thus to be awake at the Lord's calling. *Euge! serve bone et fidelis*, &c... If it be not the place that sanctifieth the man, but the *holy* man doth *by Christ* sanctify the place; brother Bradford, then happy and holy shall be that place wherein thou shalt suffer, and (which) shall be with thy ashes, in Christ's cause, sprinkled over withal, &c." In the same letter, this humble and pious martyr of

Jesus Christ says, "I ween I am the weakest many ways, of our company: yet I thank God, *by Christ*, that since I heard of our dear brother Roger's departing, &c. I never felt any lumpsish heaviness in my heart, &c." We will end quotations, with one from Ridley to Augustin Bernhere, the faithful and never-to-be-forgotten "Onesimus" of the martyrs, originally servant to Latimer, and, though a *Swiss* and a Predestinarian, nay a considerable writer in the cause, yet the editor, with a preface, of the *Arminian* Latimer's posthumous sermons. This letter reveals Ridley's more secret opinion, *interiore notâ*, of his said brother Bradford. "Evermore and without end, blessed be even the same our heavenly Father, for our dear and entirely beloved brother Bradford, whom now the Lord, I perceive, calleth for; for I ween, he will no longer vouchsafe him to abide among the adulterous and wicked generation of this world. I do not doubt but that he [Bradford] (for those gifts of grace which the Lord hath bestowed on him plenteously) hath holpen those who are gone before in their journey; that is, hath animated them to keep the high way, and *sic currere uti tandem acciperent præmium*. The Lord be his comfort, whereof I do not doubt: and I thank God heartily, that ever I was acquainted with him, and that ever I had such an one in my house. And yet again, I bless God in our dear brother, and of this time Proto-martyr, Rogers, that he was also one of my calling to be a prebendary preacher in London."\*—See *Gloster Ridley's Life of Ridley*, book vii. passim.

\* This Rogers was one of those ten divines, who, with Bradford, signed a general protestation of faith in prison; in which no mention of Predestination occurs. He was not one of the four who signed Bradford's "letter of application" to Ridley. Hence we conclude, he was one of those who, with

We must now finish our quotations, and draw our article to a close. Apologies were useless for its tediousness; but we must say this much, that when we began, we did not anticipate how much we should be induced to say, in conclusion, to the particular point of Bradford's estimation with Ridley. This we have now thought it necessary to do, feeling most strongly the necessity of redeeming the name, and character, and authority of our great PROTESTANT MARTYRS, the honours of our own church, and "the glory of

Ridley himself, mainly abstained from delivering any sentiments on that deep subject: and it is here to be remarked, how indifferent a thing it was in those days of Protestant moderation, whether that doctrine, as they held it, were much insisted on or not. It is curious, however, to see the evident preference of Ridley for Bradford, though it must be owned, no two Christian writers could be more generally dissimilar in manner. Consulting the *Fathers of the English Church*, vol. IV., we find the following trait of character in John Rogers's answer to the Lord Chancellor Gardiner:

"I nothing doubt I shall be found a true member of the catholic church of Christ, and everlastingly saved: and as for your false church, you need not excommunicate me forth of it; I have not been in it these twenty years; the Lord be thanked therefore!" Similarly Ridley also replied to their depriving him of the power of singing: "What power (said he) can you be of, that you can take from a man that which he never had? I was never a singer in my life!" Such were the blessings of a "careless" conscience. We shall take this opportunity of expressing our many obligations to "The Fathers of the English Church," from which so many of our selections have been made, and to which the world is much indebted for the best compendium extant, of the divinity and biography of these times. What a contrast between the moderation of these divines and the violences which that work has recorded of Fox and Haddon, those true Calvinists, against decriers, first published in Latin, in 1565, and in English, 1581, *cum gratiâ et privilegio Regiæ Majestatis*!—See *Fathers* &c. vol. VIII.



Christ," from any thing approaching to insult, or even to ridicule and sarcasm.—Three martyrs of blessed memory, and honoured in the church of God, Dr. Laurence seems to have selected, as by no means worthy the high reverence in which they have hitherto been held; and those are, Bradford, Careless, and Philpot. For our own parts, we cannot entertain the slightest wish to defend the over-eagerness of Bradford himself, much less the tasteless puns of the weaver, or the *oral*\* violence (in a two-fold sense) of the zealous Archdeacon. But we do profess the highest veneration for the character of a martyr; and for our opinion, we appeal to the authority of Ridley, when we say, that it is "an inestimable and honourable gift of God, given only to the true elect, and truly beloved children of God, to stand in God's cause and in Christ's quarrel, even unto death;" nay, that with all their human defects about them, "happy and holy shall be that place in which they suffer, and which with their ashes,

\* Besides very coarse invectives, which Dr. Laurence, quite uncalled for, as it seems to us, is at the trouble of extracting from Archdeacon Philpot's works, he takes care to make us acquainted with his *practical* work of "spitting at an Arian," on which a laboured apology is handed down in Strype. Nor is Careless more reserved in his humour, when beguiling the solitary hours of a prison with such wretched puns on the said Archdeacon himself, as the following: "Oh! my good master Philpot, which art a principal *pot* indeed. Oh, *pot* most happy; of the high *Potter* ordained to honour!" &c. With more reason, he calls certain well-known characters "blood-thirsty bite sheeps—bishops, I should say!" But to what purpose, we would gravely ask, if we can be grave, are these things brought forward by the pagefull, in a serious detail of important ecclesiastical history? Or might not a similar string of bad jokes have been drawn out of the writings of poor old pious Latimer, by those (*such there were*) who disliked even *his* divinity, full as much as *his* puns.

in Christ's cause, is sprinkled over withal." There is a dignity, a fragrancy in the style and title of "holy martyr" even when found in the lowest rank, which is to us like ointment poured out. Such persons are in a sense "made perfect through suffering;" and we need almost something of human defect about them, lest we might be tempted to take them for something more than human. They are allowedly the best earthly types of that heavenly Saviour who suffered for us. They seem, and more particularly those in our own blessed Reformation, to have stood in the breach and stayed the plague. If our venerable church was purified as by fire, they were "the sacrifice" which in *our* cause was "salted with that fire." They were the champions, of whom we have no need to be ashamed; the high-minded and undaunted precursors in a race which, we trust, our church shall run to the end of time, and in which the gates of hell shall not prevail against her. Let the affluent and dignified successor to the honours, emoluments, or ease, which they forfeited for Christ's sake, contrast, if he can, the comforts of his present state, with the wretchedness of a common jail; a prohibition to the access of friends, even of wife and children; the insults of lordly persecutors; and the anticipated tortures of devouring flames;—and then, perhaps, he will allow them, without offence, a few coarse jokes, or hardy sarcasms in their troubles, with some impatience at those who would break in upon the single sanctuary of peace remaining to them, a unity of doctrine or discipline at least within the limits of their comfortless dwelling. In a word, let us realize their principles, imagine their condition, and then, as we can, censure their failings.

We have little doubt, in our own

mind, that the opponents of Bradford, whether more or less orthodox, were the beginners of this unfortunate quarrel in the prison, by the exercise, as they themselves avow, of a forward and censorious spirit towards their neighbours and fellow-sufferers. It seems more than problematical to us, whether these men ever gave the testimony to their principles, which was sealed by the others, in their martyrdom: and what motives they may have had for their conduct, or what secret understanding with the Papists themselves, it is not for us, in their own spirit of censoriousness, to decide. One thing, we own, is most unaccountable; we have hinted at it before; the imputation of gaming and all sorts of ill practices, and, amongst others, those of dishonesty and misappropriation of funds, cast by them against their brethren in tribulation; and this, as contrasted with their own extraordinary devotions, fastings and prayers, and the whole ceremonial of fervent piety. It is not certainly *now* the usual habit, the weak point, of the *Predestinarians* to be found at their pastimes, the race, or the chase; the dance, or the dice: nor is it the unceasing practice of the *anti-predestinarians* of the present day to be wholly absorbed in devotion, abstracted from the world, and crying out on the gayety and dissipation of Calvinists. There is a something here, we own, quite puzzling to our comprehension: more particularly when we have the very best authority for denying *in toto* all these allegations in the case of John Bradford, holy martyr, himself; and when we remember, that all his associates in prison, besides the two we have mentioned from Dr. Laurence, were the *proto-martyrs* Rogers and Laurence, the venerable bishops Farrar, Hooper, and Coverdale; Taylor, late chaplain to Cranmer; and King Edward's commissioner; Crome, celebrated in three reigns as an excel-

lent preacher; Rogers, the "learned prebendary of St. Paul's;" Saunders, "a learned and holy divine." Which of all these, we are anxious to know, was the profligate gamester, the "companion of fools;" which could be the abandoned Antinomian, a ringleader of the rest; if we except only Careless, the dissolute "punster," or Philpot, the arch-deacon, who "spit upon an Arian?"

Whilst we are persuaded that these *venerable martyrs*, as most were whom we have named, really suffer in Dr. Laurence's estimation, no more than they do in our own, from the aspersions of a John Trewe or a Harry Hart; we hope the solemn professions of these latter persons, at least of John Trewe, as detailed in Dr. Laurence's tract, will deter all whom it may concern from being too forward, either in setting forth their own piety, or casting imputations on the characters of others. We generally find this to be connected with a sectarian, separating spirit: and we consider it as one of the most afflicting symptoms of the present age, that there is a sort of race in externals, both of doctrine and practice, in which one is exalted above another, and each is tempted to regard the rest with jealous and censorious glances. The large and liberal spirit of *all* the divines and religionists of *authority*, in the times of which we have been treating, is amongst the most fruitful and profitable examples of that age. The conciliatory letters of Bradford himself to those "freewillers" whom he had opposed, will long remain as a testimony to his own Christian and charitable spirit. We do not like, we must confess, the ingenuity with which Dr. Laurence finds, even for this, an unworthy motive; and, when he quotes the kind expression of the now dying Bradford, to his implacable opponents, "though in some things we agree not, yet let love bear the bell away, and let us pray one for another, and be careful one for



another, for I hope we be all Christ's ;" we are sorry he should intimate that this, with his suppressing his treatise from going abroad, was only in consequence of the "dignified rebuke" he had received from Ridley some months before. He should at least have told us, that this his last conciliatory letter *they* sent back in disdain—which act was only replied to in a note from him, ending with these memorable words, "The Lord of mercy hath forgiven us all; wherefore, henceforth let us rather bear than break." Well will it be for us, if in these days of farther advancement in many respects, though of deterioration in some, we should find the difficulties which are confessed on all sides in the intricate questions before us, to lead to an increased spirit of charity, and a still superior disposition "rather to bear than break." We cannot discover that there were any dissensions, any implacable hostilities engendered between the divines of *authority* in that age, who might still have thought and expressed themselves differently on the subject of Predestination; for if we do not say that Dr. Laurence has failed in the attempt to scatter dissension amongst the ashes of the holy martyrs, Bradford and Ridley, in this respect, it is only because we believe, that he never seriously intended so disreputable a piece of service. And if, in the present age, our own divines take still a greater latitude of range in the discussion of intricate points, than the subscribers to King Edward VI.'s catechism, even the most liberal of them, ever dreamt of indulging; this will be found to afford only a stronger and more indispensable call to mutual forbearance and brotherly concord.

Strype tells us of a discussion between two pious men, a layman and a divine, on the latter asserting, "that it was God's will that Adam should sin:" which ended after a

calm debate, in "an agreement upon the chief points, that before were in controversy between them."\* Let the humbly pious of the present age, meet in the same spirit of Christian charity, the same love of truth, the same zeal for the honour of Christ's religion, with an indifference to their own private and secular regards; let them put before them the most intricate and indissoluble knots of controversy, and we will answer for it, that in a very short moment, love will cut the knot that ingenuity cannot untie; and the victory will be gained to truth at no other expense than the surrender of pride, and the "captivity of every thought to the obedience of Christ."

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*Hora Homiletica, or Discourses (in the Form of Skeletons,) upon the whole Scriptures.* By the Rev. C. SIMEON, M. A. Fellow of King's College, Cambridge. 6 vols. 8vo. London: Cadell and Davies, and Hatchard. Cambridge: Deighton and Sons. 1819.

CONSIDERING the clerical profession as the most interesting and important to which the human faculties can be devoted; it is as extraordinary as it is lamentable, that there is no other profession for which the preparatory education of a candidate is in some respects so defective and inefficient. If, indeed, the sole prerequisites were comprehended within the usual academical or collegiate routine of languages, sciences, and theology, we probably should not, in the present state of liberal education in Great Britain, have long to complain of gross deficiencies. But ministers of the Gospel, though, generally speaking, it is advisable for them to lay the foundation well in literature and science, must possess yet higher attainments, or they

\* *Memorials of the Reformation, 1554, vol. IV. 1516, p. 234.*

will be useless as to the main object which lies before them. In respect of their profession they must not be mere theorists, but men of practice; they are called, among their other duties, to the exercise of *the art of preaching*, and sedulously ought they to discipline themselves for its due discharge. The ancients assigned as necessary faculties in every instructor *Σύνοσις* and *Ἑρμηνεία*, which, though essentially separable, ought not to be separated. The duty of a clerical instructor is to teach clearly, to convince successfully, to persuade cogently; but is it reasonable to expect this duty to be adequately discharged by one who knows not how to explain, to confirm, to illustrate, to apply; who has been principally employed in *receiving* knowledge; but who has not yet begun to collect and methodise his own thoughts; much less to shape either his language or his manner in the way best adapted to make *impression*? Every department of the pastoral function, to be suitably filled, requires a heart glowing with love to God and man, actively alive to the wants and necessities of accountable creatures in a "world which lyeth in wickedness," and deeply anxious to make known the only way of salvation "through the blood of atonement." But a good man may possess all this, without being sufficiently "*apt to teach*;" and thus, for want of expertness and proficiency in the *art* to which he is appointed, he may struggle on for years before his labours become productive of the benefit he wishes to see result from them.

The immediate successors to the Reformers, aware of the advantages which were likely to accrue from the appropriate discharge of this branch of the pastoral office, exhibited in several works a variety of instances and rules for the construction of sermons, homilies, and expositions. In the 17th century, works of this kind were much read;

and several of them, especially Richard Bernard's "*Faithful Shepherd*," Joh. Clerk's "*Oratoria Sacra* *συναγχαφία*" Des. Erasmi "*Ecclesiastes*," Jo. Segobiensis "*De Prædicatione Evangelica*," and Abra. Sculteti "*Axiomata concionandi*," were of great value. These works, however, are now seldom met with, except in college and other public libraries; and even Bishop Wilkins's excellent little treatise on the "*Gift of Preaching*," (of which a new edition, with the catalogues of books judiciously extended to the present times, might form a most beneficial addition to the student's library,) is rarely to be seen. The hints on the construction of a sermon in Watts's "*Improvement of the Mind*," and those in Doddridge's "*Lectures on Preaching*," are in many respects judicious and valuable; but the remarks of both those excellent authors are too limited and concise to furnish all the aid which a young minister may be supposed to require. Claude's "*Essay on the Composition of a Sermon*," of which a translation, with a *continued jest-book* in the shape of foot-notes, was published about 30 years ago by the Rev. Robert Robinson, and afterwards purged of that unbecoming folly by Mr. Simeon, is, doubtless, a publication of merit; but it has a tendency to produce compositions of somewhat too artificial a structure; besides which, its author seems too much inclined to recommend that rule in Alsted's "*Theologia Prophetica*," in which he advises to conceal and change the method, for the sake of variety; "*Crypsis dispositionis tollit fastidium auditoris*." If, however, instead of thus tickling "*itching ears*," the preacher will attempt to probe *the hearts* of those who are so unfortunate as to wear them, he will do much more good.

On the whole, we cannot but think, that in this portion of clerical helps, there is a chasm which re-



mains to be filled, by some divine of extensive experience, sound judgment, respectable talents, and genuine piety.

In earlier ages of the church, presbyters and even bishops availed themselves of the sermons of others more unsparingly than has been the case since the invention of printing. Thus, during many ages, the admirable homilies of Chrysostom were read from the pulpit in a variety of places. Cyril of Alexandria composed homilies, which the Grecian bishops committed to memory, and afterwards preached. Salvian of Marseilles, and Eunodius, both eloquent preachers and writers, composed numerous sermons which were subsequently delivered from the pulpit by men of no mean reputation in the church. The practice was very prevalent in the fourth and fifth centuries; and St. Austin, to whom it was proposed as a case of conscience, does not condemn those ministers who thus delivered sermons composed by others, but concludes his opinion on the case by declaring it to be very lawful "for a man to preach the compositions of others who are most wise and eloquent; provided he adjust his own life to the rule of God's word, and earnestly pray to God that he would make his word in *his* mouth edifying to his hearers."\*

That the fathers of the Anglican reformed church regarded the practice as perfectly lawful, is evident, as well from the preface to the book of Homilies, as from the Thirty-fifth Article: and, in truth, it is easy to imagine cases in which an occasional indulgence of the practice may not only be allowable, but even expedient and beneficial. The strong aversion which many persons express to hearing a sermon preached by one clergyman which has been written by another, or to hearing the same sermon preached by the same individual, after a due inter-

val of time, appears to result chiefly from prejudice. Dr. Macknight has proved, with undeniable evidence, that our blessed Lord himself, in the course of his ministry, repeated such of his sermons, parables, precepts, and prophecies, as were of the greatest importance, or most needed repetition, on account of their being opposed to the prejudices of the Jews.\* And if He, who was Wisdom incarnate, and who "knew what was in man," saw fit to repeat his instructions, in order to make the impression deeper, surely the teachers of his divine religion in modern times may, without censure, either occasionally repeat their own discourses, or, provided there be no indulgence of indolence, and no dishonourable assumption of a credit which, in such case, is not due to them, deliver those of another; especially if they give to them such modifications as shall cause the entire structure of each discourse to accord sufficiently with their own tone of thinking and of discussion, to produce the most *natural*, and, therefore, the most *durable* effect.

But though we have thus admitted the occasional lawfulness, and even expediency, of preaching the compositions of others, we are so far from recommending the practice, that we consider it one of the principal benefits of Mr. Simeon's work, that it tends to supersede the necessity for so doing, and is calculated to lead on the theological student to make use of the resources of his own mind, while he avails himself of every extraneous assistance. After all that has been said from the time of Sir Roger de Coverley to the present hour, it is still very certain that those divines who habitually use the compositions of others are far from being generally the most useful or impressive preachers.—That fervour, that animation, that concinnity between the language

\* Aug. de Doctrin. Christ. lib. iv. cap. 29.

\* Macknight's Harmony, Prelim. Observations, 4.

and the thought of the speaker, that honest boldness and unaffected interest, which constitute much of the charm of a sermon, must almost necessarily be wanting. Add to this, that the practice, where it does not arise from indolence, almost inevitably produces it; and it at least supersedes the necessity for diligent study and meditation, which habits of original composition conduce to foster. But an outline like that of Mr. Simeon occupies a middle point. It assists the diffident and less ready student, so as to leave him no excuse for not exercising his talents; while it allows ample scope for his peculiar turn of mind, in filling up and embellishing the outline marked out for his assistance.

The preceding remarks bear an evident relation to the general subject of this article. But it is time we should turn more particularly to the work before us; and here the religious sentiments of the author are a point of primary importance. It is very possible to conceive of two clergymen equally distinguished for learning and talents, and who shall perhaps exert themselves with nearly equal success in defending the great outworks of Christianity from the incursions of infidel opponents; between whom, however, there may still be a wide difference in the means employed by them for keeping alive the holy flame which burns upon the altar. While the one may perhaps expect little from religion but the restraint of outward irregularities by the fear of future punishment, the other may regard it as a source of positive excellence, an unfailing spring of internal peace and happiness. While the one considers it too much as a matter of occasional reference, the other may regard it as a ruling principle incessantly in operation. While the one either looks askance at the wonderful scheme of human Redemption, or unfolds it only occasionally or in general terms, the other may never

neglect to inculcate, that the essential value of Christianity consists in its being a restorative dispensation, a scheme of mercy suited to sinners, and calculated to elevate them to the Divine image and the Divine favour. While the former assigns to devotion its periodical recurrence, and allows it only a limited agency, the latter will demand for it the supreme control, and aim incessantly to produce in others, as well as to exemplify in himself, the fullest benefits of "communion with God." While the one habitually neglects to enforce the essential distinction between the church and the world, the other ceases not to invite to repentance and conversion, to such a radical change both in the springs of action and in the conduct, as may lead a Christian to regard himself as "a stranger and pilgrim on earth," whose heart is in heaven, and who lives by faith in the Son of God, who loved him, and gave himself for him.

It would be superfluous to say on which side the claim of true piety and church principles rests. Every candid examiner either of the Scriptures or of the Articles, Homilies, and entire Liturgy of our church, will perceive that in them the doctrine of the guilt and apostacy of man, the necessity of the atonement, and of spiritual influences, as well as the duty of giving the heart and devoting the life to God, are taught in the most positive and unequivocal manner. And here we cannot but advert, with humble gratitude to God, to the encouraging fact, that during the last quarter of a century, the Church of England, happily for itself and for the world, has received a large and augmenting accession of clergymen disposed to vindicate her doctrines and to adorn her communion. Few private individuals, perhaps, have been more instrumental in producing this beneficial change than the author of the work before us. For nearly forty years, we believe, has he inculcated the



doctrines and discipline of the Anglican church with energy and success in the parish church of the Holy Trinity at Cambridge; and for about the same space of time he has been a resident Fellow of King's College in that university. During the whole of this long interval, in the midst of all the political and religious mutations which the world has undergone, he has maintained a steady and consistent course. As a piece of preferment, no one would be anxious to possess the living which Mr. Simeon has for so long a time held. Its emoluments do not, it is said, exceed 100*l.* per annum; and these, if we are not misinformed, have been usually assigned as the remuneration of his curate. Yet the greatest object even of Mr. Simeon's *early* ambition appears to have been to preach in that church; for neither the value of rich college livings, nor invitations to become the minister of much larger churches, could ever induce him to relinquish his charge. The moral change in the character of his parish has been such as God usually vouchsafes as the first reward of his faithful servants: but the benefit of his labours has extended from his parish to the university; for every college has had within its walls some students whom Mr. Simeon has assisted in their theological studies, and animated in their Christian course.

Mr. Simeon's publications have been rather numerous; but most of them have obtained a wide circulation, and need not here be described. One of these, the "*Helps to Composition*," in 5 vols. 8vo., is formed upon the same plan as the present volumes; and has been found highly useful to young clergymen. But it has not yet, however,

"as the author believes, occurred to any divine, to supply a regular series of discourses on the most important parts of the whole volume of Scripture; and to adapt those discourses, by their general construction, their simplicity, and their brevity, to the especial service of the younger orders

of the clergy." "He trusts this labour of love will be regarded by his brethren in the ministry, not as an act of presumption, but as a humble and affectionate attempt to render their entrance on their holy and honourable calling more easy, and their prosecution of it more useful."

A few of the discourses included in this comprehensive series are inserted at full length, and have indeed been already laid before the world; but far the greater portion are now for the first time presented to the public, and are given in the way of copious analysis. The general plan of each sermon, and commonly a brief exordium, are printed in a larger type; so as to exhibit at one view the manner in which the author would recommend the subject to be treated, with the divisions, subdivisions, and suitable application. Besides these, Mr. Simeon introduces in a smaller type, between brackets, concise sketches of the train of thought, points of doctrine, citations from scripture, &c., by means of which the general outline may be profitably filled up for the purposes of pulpit instruction. Such of our readers as are not acquainted with Mr. Simeon's former volumes of "*Skeletons*," may form a tolerable conception of the nature and magnitude of each, when we remark, that an examination occupying not more than one minute will usually enable them to comprehend the plan of discussion which the author would recommend for any single text; and that the average time required to read through one of these abridged discourses, with a distinct enunciation, would not exceed ten minutes.

Each discourse is, in truth, an abridgment of a complete sermon; and, we conjecture, forms the portion which was actually prepared by Mr. Simeon before he delivered it from the pulpit; but instead of being a mere dry logical synopsis, as the term *skeleton* would seem to imply, the parts are connected by such a skilful continuity, that each has the effect of a whole; and is well adapted, by

its brevity, perspicuity, and devotional earnestness, for perusal during seasons assigned to family devotion.

The six volumes now before us, contain 654 discourses, in which the reader is carried on by a uniform progression through the whole of the Old Testament. The remaining five volumes will be devoted to the New Testament. Vol. I., containing 98 discourses, goes to the end of Leviticus; vol. II. 122 discourses, to the end of the 2d book of Samuel; vol. III. 109 discourses, to the end of the book of Job; vol. IV. contains 109 discourses on the Psalms; vol. V. comprises 105 discourses, relating to topics included between the Proverbs and the end of Isaiah; vol. VI. 108 discourses on the remainder of the Prophets, to the end of Malachi.

It may be inferred from this short notice of the contents of each volume, and is still more evident from an examination of the work itself, that Mr. Simeon does not allow himself to indulge any undue partialities in his selection of topics. He does not thrust the historical portions of Scripture into a corner, that he may have the more room to expatiate upon the prophecies: nor does he unfairly adjust the claims of the doctrinal and the practical parts of holy writ. In his hands, indeed, every topic—whether historical, didactical, devotional, prophetic, or doctrinal—is made to lead to a decidedly practical result; he considers the true religion as “a religion of motives;” and he finds these motives to flow naturally, though, of course, with varying cogency, from every portion of the inspired volume.

The subjects of these discourses are, from the plan of the volumes, considerably diversified; but the author has endeavoured, and generally with great success, “to give to every text its just meaning, its natural bearing, and its legitimate use.” We dare not say, because we do not

so think, that Mr. Simeon has never introduced fanciful interpretations; but we do not think that they are frequently to be met with; and we can affirm that he has attentively observed the injunction of Bishop Wilkins, to “beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our parts (which such men aim at) as our *pride* and wantonness of wit. These new projectors in divinity,” continues the Bishop, “are the fittest matter out of which to shape, first a *sceptic*, after that a *heretic*, and then an *atheist*.” (Gift of Preaching, p. 12.) How lamentable an illustration of the truth of this the present times furnish, we need not stop to tell.

In reference to the controversy between Calvinists and Arminians, a controversy which we trust is beginning to wear itself out, Mr. Simeon's sentiments are well known. The following observations, however, while they explain his practice as an expounder of Scripture, are so valuable in themselves, that we are persuaded no apology is necessary for quoting them.

“He has no doubt that there is a system in the holy Scriptures; (for truth cannot be inconsistent with itself;) but he is persuaded that neither Calvinists nor Arminians are in *exclusive* possession of that system. He is disposed to think that the Scripture system, be it what it may, is of a broader and more comprehensive character than some very exact and dogmatical theologians are inclined to allow; and that, as wheels in a complicated machine may move in opposite directions, and yet subserve a common end, so may truths *apparently opposite* be perfectly reconcileable with each other, and equally subserve the purposes of God in the accomplishment of man's salvation. This the author has attempted to explain more fully in the preface to his former work; to which he must refer the reader for a more complete exposition of his sentiments on this important subject. But he feels it impossible to repeat too often, or avow too distinctly, that it is an invariable rule with him to endea-



your to give to every portion of the word of God its full and proper force, without considering one moment what scheme it favours, or whose system it is likely to advance. Of this he is sure, that there is not a decided Calvinist or Arminian in the world who equally approves of the whole of Scripture. He apprehends, that there is not a determined votary of either system, who, if he had been in the company of St. Paul, whilst he was writing his different Epistles, would not have recommended him to alter one or other of his expressions.

"But the author would not wish one of them altered: he finds as much satisfaction in one class of passages as in another; and employs the one, he believes, as often and as freely as the other. Where the Inspired Writers speak in unqualified terms, he thinks himself at liberty to do the same; judging, that they needed no instruction from *him* how to propagate the truth. He is content to sit as a *learner* at the feet of the holy Apostles, and has no ambition to teach them how they ought to have spoken. And as both the strong Calvinists and Arminians approve of some parts of Scripture and not of others, such he expects will be the judgment of the partisans of these particular systems on his unworthy comments;—the Calvinists approving of what is written on passages which have a Calvinistic aspect; and the Arminians, of what is written on passages that favour their own particular views. In like manner, he has reason, he fears, to expect a measure of condemnation from the advocates of each system, when treating of the passages which they appear to him to *wrest*, each for the purpose of accommodating them to his own favourite opinions. He bitterly regrets that men will range themselves under human banners and leaders, and employ themselves in converting the Inspired Writers into friends and partisans of their peculiar principles. Into this fault he trusts that he has not hitherto fallen; and he unfeignedly hopes and prays to be preserved from it in future. One thing he knows, that pious men, both of the Calvinistic and Arminian persuasion, approximate very nearly when they are upon their knees before God in prayer;—the devout Arminian then acknowledging his total dependence upon God, as strongly as the most confirmed

Calvinist; and the Calvinist acknowledging his responsibility to God, and his obligation to exertion, in terms as decisive as the most determined Arminian. And that which both these individuals are upon their knees, it is the wish of the writer to become in his writings. Hence it is that he expects to be alternately approved by both parties, and condemned by both. His only fear is, that each may be tempted to lay hold in his work only of those parts which *oppose* their favourite system, and represent them as containing an entire view of his sentiments. He well knows the force of prejudice, and the bitterness of the *odium Theologicum*; and he cannot hope to be so fortunate as completely to escape either. But, even if assailed on all sides, he shall have the satisfaction of reflecting, that it has been his wish simply to follow the oracles of God. The Scriptures and the church of England have been claimed, by each of these two parties, as exclusively favouring their peculiar system; and if the same comprehensive and liberal character be found in his writings, he shall consider it, whatever may be the judgment of mere partisans, as no small presumption in his favour.

"There is another point also, in respect to which it has been his aim not to offend; and that is, in not so perverting the Scripture as to make it refer to Christ and his salvation, when no such object appears to have been in the contemplation of the inspired writer. He regrets to observe in some individuals what he knows not how to designate by any more appropriate term than that (which, however, he uses with much hesitation) of an *ultra evangelical* taste; which overlooks in many passages the practical lessons which they intended to convey, and detects in them only the leading *doctrines* of the Gospel. This error he has laboured earnestly to avoid, being well assured, that lessons of morality are, in their place, as useful and important as the doctrines of grace. In a word, it has been his endeavour faithfully to deliver, in every instance, what he verily believed to be the mind of God in the passage immediately under consideration; and in the adoption of this principle of interpretation, he trusts for the approbation of all, who prefer the plain and obvious comments of sobriety to the far-fetched suggestions of a licentious fancy."

We concur most unequivocally in the drift of these remarks; believing as we do, that systematizers are almost by profession perverters of Scripture. We think also that Mr. Simeon deserves the best thanks of the moderate and modest part of the religious world, for having ventured thus boldly to declare his convictions on this irritable subject. There are divines who never willingly employ those passages of Scripture which speak of Christ's dying for the sins of "the world," without adding some restrictive epithet;\* there are others who systematically urge us "to work out our *own* salvation with fear and trembling," laying a somewhat arch emphasis on the word *own*, and totally omitting the consolatory addition that "it is God that worketh in us both to will and to do, of his good pleasure." The same persons in speaking of those to whom "all things work together for good," and quoting St. Paul's own language on the subject, are afraid to say more than "to them that love God;" though the Apostle adds (what, however, they need *not* be afraid of, as it does not necessarily refer to the doctrine of personal election,) "to them who are the called according to his purpose."

But while we thus far cordially approve of Mr. Simeon's statements, we are not certain whether by some of his readers they may not be misunderstood, or at all events be made to furnish a convenient handle for misrepresentation. There is somewhat of unguardedness in the wording of his argument, as if he intend-

\* The late Mr. Romaine used systematically to comment on such passages in the manner following: "The world;—that is, the *elect* world, in the same way as you say 'The fashionable world,' 'The literary world,' 'The mercantile world,' &c." What miserable sophistry is this, to avoid a presumed difficulty in reconciling passages, which doubtless are reconcileable, however *apparently* opposite in our imperfect apprehension!

ed, what we conclude he does *not* intend, that a clergyman may preach sermons at variance with each other, under the safe conduct of isolated passages of Scripture, which, if explained by the analogy of faith, would lead to a somewhat different conclusion to that which they *appear* to present in their unconnected state. For example: a clergyman takes for his text 1 Cor. iii. 11. *Other foundation can no man lay, than that is laid, which is Christ Jesus*; from which he preaches Jesus Christ as the only ground of our hope, and the sole cause of our acceptance with God; so that "without him we can do nothing," and that even our "good works" require to be cleansed by his merits. On the succeeding Sunday we will suppose his text to be 1 Tim. vi. 17, 18, 19. *Charge them that are rich in this world.....that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life*. Now Mr. Simeon certainly does not intend to instruct his clerical pupil, in such a case, to lay down benevolence, charity, or other good works as the "foundation" on which he is to build his hopes for eternity. Such a construction would be contrary to the Apostle's well-known sentiments, and would contradict the language of the preceding Sunday. The same remarks may be applied to a variety of other passages, and particularly to the *verbally* adverse, but *substantially* coincident, statements of St. Paul and St. James; as well as to most of the passages alleged as apposite by Calvinists and Arminians.

Mr. Simeon would therefore perhaps have done well to prevent this possible misconception on the part of some of his readers, by shewing how far it is the duty of an expounder of Scripture to avail himself of the general scheme of



faith—we will not say to *qualify*, but scripturally to *explain*, a statement which, taken in its apparent latitude, would lead to an incorrect view of Christian doctrine. A sermon differs from a single text in this, among other things, that it contains, generally speaking, a regular disquisition on a subject. A clergyman, therefore, should present such statements as, upon the whole, and taken in their connexion, are agreeable to the Divine word. In perusing the Scriptures we form our estimate of doctrines, not from a single proposition taken separately, but from the general scope of the whole. Thus we learn to reconcile *seeming* incongruities. If one passage in an Epistle appear doubtful in its meaning, we shall still find the whole Epistle clear and consistent. Now, a sermon is usually as long as any one of the shorter Epistles; and therefore it would be inexcusable to allow the same ambiguity to rest upon it, which may very naturally attach to a single proposition. Nor does Mr. Simeon intend this; his object being evidently not to urge the propriety of giving *half* statements, but to shew the duty of admitting whatever may be asserted in Scripture, even though incapable of being cooped in the narrow limits of an exclusive human system. We thought it right, however, to touch upon the point, as we happen to know that the drift of our author's reasoning, in the above extract, has been in some quarters misunderstood, and, in others, misrepresented.

Having thus exhibited Mr. Simeon's own account of his principles of interpretation, and his view of the evils which it has been his great aim to avoid, there can be but little necessity for us to select any particular instances of his mode of treating a subject. We shall, however, to gratify such of our readers as are unacquainted with Mr. Simeon's "*Helps to Composition*,"

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present an outline of his manner of considering one text; premising, at the same time, that we have no other reason for taking this specimen than because it is the last which we have yet perused.

The discourse which is numbered 601 is on Hosea iv. 6. "*My people are destroyed for lack of knowledge.*" In a brief exordium the author depicts the consequences of ignorance generally, and then passes to those which result from it in the concerns of religion. He considers,

I. The ignorance of the Christian world,—and contemplates it under three heads: 1. Ignorance of *themselves*; namely, of their blindness, their guilt, their depravity, their helplessness. 2. Ignorance of *God*; of his holiness, his justice, his truth. 3. Of *Christ*—as he is *in himself*, as he is *to us*.

II. The fatal consequences of this ignorance. 1. It *tends* to man's destruction. 2. If not removed, it will *issue* in destruction.

III. Inferences or improvement. 1. How carefully should we improve the means of grace! 2. How earnestly should we pray for the teachings of God's Spirit! 3. How thankful should we be for any measure of Divine knowledge!

Here there is nothing far-fetched, nothing jejune, nothing inappropriate; all arises naturally from the text, and all has an obvious tendency to free the soul from that destructive ignorance which is deplored in the text, and to produce that knowledge which, being spiritual and practical, may be expected to terminate in final salvation.

This specimen may furnish a sufficient illustration of Mr. Simeon's manner of treating a subject. Whether the portion of Scripture he selects be historical, devotional, doctrinal, or prophetic, he generally proceeds by a simple train to the legitimate issue of his discourse. Having before him the exuberance of

sacred writ, he is enabled to present a rich and copious variety; and sometimes to glance at, sometimes to dwell upon, general views of religion, the attributes of the Deity, the offices of the Saviour, and the noble scheme of human Redemption; at others to expatiate, with energy and fervour, upon the depravity of our nature, the artifices of Satan, the evil of sin, the misery of sinners, the diversity of temptations, the need of Divine influence, the operations of the Holy Spirit, the privileges of true Christians, the blessedness of a heavenly temper, the benefits resulting from perseverance, the various branches of Christian duty, and the various graces of the Christian character, preparation for death, and the awful alternatives of the eternal world. The style is generally perspicuous and manly, frequently pathetic, usually enriched with a judicious interspersion of Scripture phraseology, and always indicating a heart deeply impressed with the importance of the subject, and anxious to promote the best interests of mankind.

We are by no means friendly to the frequent introduction of Biblical criticism into sermons; but we are disposed to think that Mr. Simeon falls into an error of a contrary kind, by introducing it too sparingly. All the critical remarks in the six volumes now before us, might, we think, be comprehended in ten pages. Generally speaking, we should regard that as a more useful strain of preaching from which criticism is altogether excluded (provided the topics were so selected that they might be adequately discussed without it,) than that which abounds with it. But, recollecting how many of Mr. Simeon's readers, especially among the junior clergy, consider him as an authority on such points, we can scarcely help wishing that he had steered as clear of extremes, in reference to the matter of criti-

cism, as he does with respect to the Calvinistic controversy. We could wish, for example, that he had considered and refuted the notion of Parkhurst with regard to the confusion of tongues at Babel, with as much ability as he has exploded the vulgar mistake which prevails in reference to Jephthah's vow. So again, with regard to the Psalms, although we are not inclined to go the length of Calmet, who only ascribes forty-five of them to David, yet we think Mr. Simeon ascribes too many of them to the royal poet; and that several, among which are the 26th, 27th, 42d, 43d, 84th, and 121st, can only be explained in all their beauty and energy, by supposing them to have been composed by some pious Israelite during the Babylonish captivity. Mr. Simeon rightly assigns the 126th to that period. On this point, as well, indeed, as on almost every other connected with the critical study of the holy Scriptures, our young divines cannot perhaps do better than consult Mr. Hartwell Horne's valuable work; a work, however, whose learned and pious author would do well to imitate Mr. Simeon's impartiality on some points of doctrinal controversy.

It would be unjust were we not to add, that of the few critical remarks introduced by Mr. Simeon, some are very happy; we cannot include in this number a note on the *πᾶν κακόν*, which we conjecture was never meant to be introduced into the present work, but slipped out of the author's portfolio by accident, and escaped his notice when reading the proof-sheets. We should be glad to see it expunged.

In recommending these volumes, as we do most cordially, to the attention of the younger members of the clerical profession, we do not propose them as checks, but really as *helps*, to the exercise of their own inventive faculties. This they may become in two ways:—1st, A preacher may adopt the general mode of



treating a subject proposed by our author, and, having well digested it in his mind, may work out the substance of the sermon agreeably to his own train of thinking and of feeling.

And 2dly, A man of an active and independent turn of mind may derive considerable assistance from the perusal of Mr. Simeon's analysis, without confining himself to the plans actually proposed. Every such person, if he carefully watch his own intellectual operations, will find, while he is listening to a sermon, or any other interesting composition orally delivered, that the observations of the speaker incessantly excite distinct trains of thought, which it is often exceedingly difficult for him to avoid pursuing; and that nothing, indeed, can effectually prevent these mental excursions, unless the auditor have his thoughts and affections entirely carried away in the stream of the speaker's eloquence. Now, in the same way, the perusal of one of Mr. Simeon's Ske-

letons may excite in the mind of a reader a totally distinct, nay, original, train of thought, such as shall enable him to place the subject in a striking and instructive point of view, which, but for this legitimate aid, might never have occurred to his own mind, nor, of course, could ever have yielded the same kind of benefit to those whom he is appointed to teach.

We must not, however, omit to say, that these volumes will be of far less utility than they are naturally calculated to be, if they are restricted to the use of clergymen. Pious laymen may derive considerable advantage from the perusal of one or other of these discourses during times of devotional retirement; while, as before hinted, their judicious structure, their perspicuity and brevity, confer upon them as entire an adaptation for instruction to an assembled family, as though they had been written primarily for domestic use.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

PREPARING for publication:—A Grammar of the Arabic Language, by J. Jackson;—An Account of the Abipones from the original Latin of M. D. Hoffer;—Early Education, by Eliz. Appleton.

In the press:—Travels in Sicily, Greece, and Albania, by the Rev. S. Hughes;—Two expeditions behind the Blue Mountains, by J. Oxley;—Travels in Great Britain, from the German of Dr. Spiker;—The Superstitions of the Middle Ages;—Fraser's travels in the Himala Mountains.

It appears by a summary of the Members of the Universities of Oxford and Cambridge, in their Calendars for 1819 and 1820, that the following is the number:—

1819.	Oxford.	
Members of Convocation . . .	1874	
— on the Books . . .	3984	
1820. — of Convocation . . .	1873	
— on the Books . . .	4102	
1819.	Cambridge.	
Members of the Senate . . .	1495	
— on the Boards . . .	3698	
1820. — of the Senate . . .	1558	
— on the Boards . . .	3395	

At the Lancaster assizes, Henry Patrickson and John Postlethwaite were found guilty of winning money by gambling; when judge Bailey passed sentence as follows:—"I am glad," said he, "that these prosecutions will now make it notorious that indictments for this offence may be instituted, not only by the party who has lost the money, but by any other per-

son whatever. So that the gamester must not imagine that the law will allow him to hold his ill-gotten gains in safety.—The sentence of the Court is, that you, John Postlethwaite, do pay to our sovereign lord the king, the sum of 100 guineas, being five times the amount of 20 guineas won by you ; and also 500 guineas, being five times the amount of 100 guineas likewise won by you, making together 600 guineas ;—and that you, Henry Patrickson, do pay to our sovereign lord the king, the sum of 100 guineas being five times the amount of 20 guineas won by you ;—and that you be severally imprisoned until your respective fines are paid.”—We record these convictions, hoping they may operate as a check to the serious evil and sin of gambling.

In consequence of the discovery of *morphium*, experiments have been made in search of other bodies belonging to the class of vegetable alkalies. These researches have been rewarded lately by the discovery of two new ones, called *brucine* and *delphine* ; so that, with strychnine and *morphium*, their number amounts already to four : *Brucine* was obtained from the *Angustura* bark.

Mr. Morier, in his Journey through Persia, says, that the mountain *Ternawhend* is visible at the distance of 100 miles. Sir William Jones saw the Himalaya mountains from *Baugalpore*, a distance of 244 miles. Bruce saw Mount *Ararat* from *Derbhend*, a distance of 240 British miles. Dr. E. D. Clarke informs us, that when standing on the shore of the Hellespont, at *Sigeum*, in the evening, and looking towards the Archipelago, he plainly discerned Mount *Athos*, called by the peasants, who were with him, *Agionorus*, the Holy Mountain ; its triple summit appearing so distinctly to the eye, that he was enabled to make a drawing of it. “The distance,” says he, “at which I viewed it could not be less than a hundred English miles : according to D’Anville, it is about 30 leagues from shore to shore ; and the summit of the mountain is at some distance from the coast.”

*Italy*.—In addition to former notices respecting the MSS. found in *Herculaneum*, we have to announce the unrolling of eighty eight. Most of these consist of works by the Greek philosophers or Sophists ; nine are by *Epicurus* ; thirty-two bear the name of *Philodemus*, three are by *Demetrius*, one by *Calotes*, one by *Polystratus*, one by *Carniades*, and one by *Crysippus*. They

treat of natural or moral philosophy, of medicine, of arts, manners, and customs.

At *Pompeii*, there have been recently discovered several fresh buildings, in the line of the beautiful street that leads to the temple of *Isis*, to that of *Hercules*, and to the Theatre. Chirurgical instruments of a highly finished workmanship have been found, with a number of excellent paintings, representing fruits and animals.

It appears from a Memoir lately published by M. Pansner, the result of 7668 barometrical observations, repeated three times a day for seven years together, that *Astrachan* is about 166 English feet under the level of the surface of the sea. This corresponds with an observation of the Russian academician *Inakhodzow*, that *Kamuchin*, on the *Volga*, about 568 versts distant from *Astrachan*, is about 189 English feet beneath the level of *St. Petersburg*. But as this capital is about 76 feet above the level of the sea, it follows that *Kamuchin* must be about 120 feet lower than the surface of the sea. The above positions establish the disputed geographical fact, that there cannot be any subterranean communication between the Caspian and the Black Sea, the latter being much more elevated—nearly a hundred English feet.

*Egypt*.—Signor *Belzoni* has arrived in London after an absence of ten years, five of which he has employed in Egypt and Nubia. The sarcophagus of alabaster, discovered by him in Thebes, is deposited in the hands of the British consul in Alexandria, waiting its embarkation for England, with the obelisk, 22 feet high, from *Philæ*, above the first cataract of the Nile. Mr. *Belzoni*’s journal of his discoveries of antiquities in Egypt and Nubia, of his journey on the coast of the Red Sea, and to the *Oases*, is in the course of publication.

*New South Wales*.—The following is an abstract of the colonial population in New South Wales :—In 1818, from September 28 to November 11, inclusive, there were 9,328 souls at *Sidney* ; 4,017 at *Paramatta* ; 4,568 at *Windsor* ; 2,597 at *Liverpool* ; 784 at *Newcastle* ; making a total of 21,294. The population of *Van Dieman’s land* amounts to 3,760 ; thus making a total of 25,054 souls. The number of acres in cultivation is 284,852.—At an annual examination of the public schools at *Paramatta*, a black native girl, 14 years of



age, who had been three or four years in the school founded by Mrs. King, bore away the chief prize; thus proving the aborigines to be susceptible of mental improvement in a degree sufficient to adapt them for employment and utility in civilized society. Some specimens of fine wool have been sent home from the colony.—An Englishman has succeeded in introducing the bee. Two hives were sent by the Harriet last year; the inhabitants of one of which were suffocated by the melting of the wax in crossing the equator, but a sufficient number of the others were landed alive to encourage the hope that honey may be added to the production of the colony. Some individuals have lately turned their attention to making an

extract of the tanning matter of the valuable barks of their timber, and a quantity has been sent to this country for trial. It is made in the same manner as the drug Catechu, which is an inspissation of the bark of a species of Mimosa.—The progress of the settlements in New South Wales and Van Dieman's Land has been so rapid, that they now possess of their own growth all the necessities of life, and are even enabled to export a surplus produce. They have lately sent horses to Batavia, cattle and salted meat to the Isle of France, and flour to the Cape of Good Hope; besides black oil, seal-skins, and wool to the mother country. At Sydney there are at present three public journals, and several other periodical publications.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Important Facts, demonstrating the Truth of the Christian Religion; by T. Jones, LL. D. 8vo. 7s.

Pious Memorials, or the Power of Religion upon the Mind, in Sickness and Death; by the Rev. G. Burder. 8vo. 10s.

The Converted Atheist, with practical Remarks; by W. Roby. 6d.

Thoughts on Death, Sickness, and Loss of Friends; selected from various Writers. 12mo. 5s. 6d. bds.

Evidences of Christianity, stated to an ingenuous Mind doubtful of its Authority; by the Rev. J. Bean, M. A. 1s.

Lectures on some important Branches of Religion; by Thos. Raffles, M. A. 12mo. 7s. bds.

A Consolatory Address to Christians, upon the Death of Believing Friends, by the Rev Wm. Hamilton, Minister of Strathblane. 18mo. 1s.

Dorcas portrayed; a Discourse occasioned by the Death of Mrs. Bunn, of Frome, Somersetshire; by John Sheppard. 1s. 6d.

A Discourse delivered at Laura Chapel, Bath. To which is added, Strictures on Publications in Medicine and Theology; by E. W. Grinfield, M. A. 1s. 6d.

The Age of Christian Reason; by Thos. Broughton, Esq. 8vo. 7s.

Two Dialogues upon the Prayer-book; by the Rev. J. Rogers.

A Catechism of the Evidences of Christianity, as a Sequel to the Church Catechism; by the Rev. R. Yates, D. D. and F. S. A.

### MISCELLANEOUS.

A new System of Cultivation; by Mr. Beatson. 8vo. 9s. bds.

An Inquiry into the Causes of the progressive Depreciation of Agricultural Labour in Modern Times; with Suggestions for its Remedy; by J. Barton.

Memoirs of the Rev. S. J. Mills, late Missionary to the South Western Section of the United States, and Agent to the Colonization Society, deputed to explore the Coast of Africa; by G. Spring, D. D. 12mo. 4s.

A Memorial of Mrs. Mary Westbrook; by John Cooke. 1s. 6d.

Memoirs of Mrs. Hutton. 1s. 6d.

Memoir of Mrs. Joanna Turner. 12mo.

Memoirs of the Life and Writings of Luis de Camoens; by T. Adamson, F.S.A.

A Translation of the Works of Virgil; partly original and partly altered from Dryden and Pitt; by T. King. 2 vols.

Letters from a Mother to her Daughter at, or going to, School; by Mrs. J. A. Sargant. 18mo. 3s.

Antiquities of the Jews; by Dr. Brown. 2 vols.

Italian Scenery; by F. E. Batty. 8vo.

Picturesque Views of the Antiquities of Pola, in Istria; from Drawings by T. Allason, Architect. Folio. 3l. 15s.

Views at Hastings and its Vicinity, from splendid Drawings; by T. M. W. Turner, R. A. Part 1. folio, 3l.

The Practice of Drawing and Painting Landscape from Nature in Water Colours. plates 4to. 1l. 1s. boards.

A Historical Map of Palestine, or the Holy Land, 40 inches by 27. 1l. 8s. On canvas. 1l. 15s.

An Introduction to Modern History, from the Birth of Christ to the present Time; by the Rev. T. Hort. 2 vols. 18mo. 10s. 6d.

*Documents Historiques et Reflections sur le Gouvernement de la Hollande, par Louis Bonaparte, ex Roi de Hollande.* 3 vols. 8vo.

*Chronology or Chronicle of the last fifty Years.* 13s. bds.

*A Review of the Colonial Slave Registration Acts, in a Report of the Committee of the Board of Directors of the African Institution.* 8vo. 2s.

*Original Miscellanies in Prose and Verse; by L. Bicknell, F. A. S.* 8vo. 8s.

*A Faithful Account of the Processions and Ceremonies observed in the Coronations of the Kings and Queens of England, with engravings,* 8vo. 7s. 6d.

*Original Poems, pathetic, legendary, and moral, intended for young Persons; by Rich. Bennet.* 4s. 6d.

*Slavery, a Poem; by L. Smith, Esq. R. N.* 12mo. 4s. bds.

*The Renegade, with other Poems; by N. Hollingsworth,* 8vo. 5s. bds.

*Poetical Tributes to the Memory of his late Majesty.* 8vo.

*The Sceptic, a Poem; by Mrs. Hemans.* 8vo. 3s.

*Stanzas to the Memory of the late King; by Mrs. Hemans.* 8vo. 1s. 6d.

*A Subject's Tribute to the Memory of George III. by J. Everett.* 8vo. 2s.

*Sketch of a System of the Philosophy of the Human Mind, Part I. comprehending the Physiology of the Mind; by Thomas Brown, M. D.* 8vo. 8s.

*Essays in Verse; by J. Hatt.* 8vo. 2s.

*The Glenfall and other Poems; by W. H. Halpine, jun.* 12mo. 7s. 6d.

*The Comforter, a Poem.* 8vo. 3s. 6d.

*A Treatise on the practical Means of employing the Poor in cultivating and manufacturing Articles of British Growth, in lieu of Foreign Materials; by W. Salisbury.* 2s.

*A Letter to the Rt. Hon. the Earl of Harrowby, on the Discovery of the atrocious Conspiracy.* 1s.

*Travels in the North of Germany; by Thomas Hodgskin, Esq.* 2 vols. 8vo. 24s.

*A Journey in Carniola and Italy, in the Years 1817 and 1818; by W. A. Cadell, Esq. F. R. S.* 2 vols. 17. 16s.

*Travels in various Countries of the East, being a Continuation of Memoirs relating to European and Asiatic Turkey, &c.; edited by Robt. Walpole, M. A.* 4to. 37. 3s. bds.

*Narrative of a Journey in Persia.* 8vo.

*Sketches of the actual State of Society and Manners, the Arts, Literature, &c. of Rome, Naples, and Florence; by the Count de Stendall.* 8vo. 10s. 6d.

*The River Dudhan, a Series of Sonnets; Vaudracour and Julia, with other Poems; by W. Wordsworth.* 8vo. 12s.

*The Christian and Civic Economy of Large Towns; by Dr. Chalmers.* Nos. I. II. III. To be continued quarterly.

## RELIGIOUS INTELLIGENCE.

### CHURCH MISSIONARY SOCIETY.

IN our abridgment of the Nineteenth Report of this Society (see Appendix for 1819) we passed over the Madras and South India Mission, intending to give a fuller account of it, from the Second Annual Report of the Madras Committee.—The following are the chief particulars.

The Committee announce with pleasure, the arrival of the Rev. Messrs. Fenn, Baker, and Bärenbruck. In consequence of ill-health, the Rev. Mr. Dawson had been obliged to quit his promising station at Cochin and to return to England. The Rev. D. Schmid had proceeded to Bengal. The services of Mr. Baker had been transferred to Tanjore.

*Madras.*—In the thirteen schools on this station, more than one thousand children had been admitted, and the average monthly attendance was three hundred and sixty-four.

It was originally intended, that all the schools under the Mission should be conducted according to Dr. Bell's, or the Madras System, but, owing to the incompetency of the native teachers, and the unsuitableness of some parts of the system itself to the circumstances of a Native Indian School, it had been but imperfectly observed. Mr. Bernhard Schmid undertook to remodel the school in the Mission Garden, with the view of reducing it to as near a conformity with that system as circumstances would permit; and he has, at length, succeeded, to a degree that has enabled him to depute one of the elder scholars, who assisted as usher in carrying on the reformed system, to introduce the same in another of the Madras schools. He was also about to prepare a written plan and instructions, including the requisite modifications of Dr. Bell's System.

The weekly visitation of the schools in Madras by the Missionaries, for examining and catechising the scholars, is continued.



On these occasions, many adult natives are generally present. The effect of these accidental congregations has been very happy. Several, who came at first out of curiosity, have continued to come to hear and learn, and have expressed to the missionaries their pleasure at what they have heard. In the third school, at which the attendance of adult auditors was the largest and most regular, the number of children increased, notwithstanding a determined opposition to the school; and in the surrounding district, which, when the school was founded, was remarkable for ignorance of the nature of Christianity, and ill-will toward the Christians, there is satisfactory evidence that Christianity is now both understood and approved to a degree most encouraging.

Several heathens have evinced a desire to study the sacred Scriptures and other mission books; and have come to the missionaries to obtain copies of them. The parents of some of the scholars have requested of the schoolmaster, that the children might learn by memory the Gospel from the beginning, instead of portions of it only; and might also commit to memory a Tamul book, which had not yet been generally taught them, containing the principles of Christianity.

The like opportunities occur, and are used, in the country schools, as in those at Madras, by the attendance of adult auditors, for preaching the Gospel, and removing their doubts and erroneous apprehensions about the schools. In availing himself of these, Sandappen has been particularly diligent. The character and proceedings of this native Christian deserve especial notice. Besides a respectable acquaintance with the Scriptures, and an apparently conscientious adherence to their precepts, he is possessed of a considerable knowledge of the sacred and classical literature of the Hindoos, which he is skilful in using to illustrate and confirm the truths of Scripture. He has composed an original address to his heathen countrymen; which, after receiving the corrections and approval of the missionaries, has been circulated to some extent, and is often inquired after. His labours, in instructing, catechising, and reading, are almost incessant; and this, under the discouragement of a vexatious opposition.

Out of thirteen schoolmasters, now employed under the Madras Mission, nine are heathens. The heathens have not, in every instance, maintained a faithfulness and per-

severance in their duty, proportioned to the readiness with which they undertook it. At the visitation made by Mr. Rhenius, it was found, in two schools, which had been established near a twelvemonth before, that the children did not know even the Ten Commandments, which are the first Christian lessons taught; and had made, besides, scarcely any progress in other prescribed parts of learning. A change of sentiment had happened in the heads of the village. Those who had applied for, or consented to, the establishment of the school, now opposed it: some of the scholars were prevented by their parents from attending: the Brahmins persecuted the schoolmaster, or dealt deceitfully with him; and he, yet a stranger to the supporting hope of the Gospel, became fearful, and desisted at length from the obnoxious duty of Christian instruction. In these cases, mild but strong reproofs were applied, and the salary of the offenders was reduced: but the occasions for these severities have been rare; and on the whole, the opinion expressed in the Committee's last Report, respecting the effects and success of this system, has stood confirmed by the experience of another year.

Other partial discouragements, however, had occurred. Some of the schools had been obliged to be given up, in consequence of the opposition or indifference of the natives; and the Committee perceiving the levity with which applications for schools are made, and the transient nature of the sentiment which it often produces, have determined to wait a longer observation of the actual result of those already subsisting, before they sanction the establishment of new ones. One of the native readers had been suspended from his office for misconduct; and of twenty catechumens, but one had stood the test and been baptized. The others were evidently influenced by hopes of temporal advancement.

We advert to these painful circumstances not only for the sake of impartiality, but to excite our readers to deeper pity for the unhappy natives, and to shew the necessity of faith and patience in this great work of Christian benevolence. "In due time we shall reap, if we faint not." The need of these exertions may be inferred from such circumstances as the following, which shews the superstition of the natives, and their trust in false gods, who cannot deliver, for they are vain. During the prevalence of the late epidemic disorder, the idolatrous ceremonies of the Hin-

doos, intended to propitiate the deity presiding over this species of disease, were universal and unceasing. The most preposterous impositions were practised on the deluded multitudes. At Madras, an idol, Yagatha Ummah, which had been locked up by public authority for the last forty years, on account of some serious dissensions which had occurred at the celebration of one of her festivals, between the right and left hand castes, was, by mutual consent of the contending parties, liberated, on due public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the settlement. Pretended incarnations of the offended deity were exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed every where, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of supplication to Heaven which the infatuated people could offer.

It is with pain we state, that all the school-houses of the mission, in and out of Madras, were blown down, or otherwise damaged by a tremendous storm. Most of them have since been rebuilt or repaired; but this visitation, with the epidemic just mentioned, have caused a considerable interruption, for the present, in the attendance of the children in the schools.

*Tranquebar.*—The Committee state, that Mr. Schnarrè's reports of the numerous schools under his superintendence, during the past year, have been uniformly favourable. Some new schools, in very promising situations, have been established; and the number of children generally has been materially increased—the total numbers, at the end of the year 1817, having been nine hundred and fifty-eight; and at the close of 1818, thirteen hundred and eighty-seven. Mr. Schnarrè continues to carry on the seminary for the instruction of native Christian youths, for the future service of the Society's missions: and has expressed much satisfaction at the hopeful indications of piety and intelligence evinced by some of the pupils; several of whom are now about to be detached, according to the purpose of the institution, to other stations. He continues to afford assistance to the Danish Missionaries at Tranquebar, in

preaching frequently to the native congregations.

*Travancore.*—Both the ultimate and more immediate views with which missionaries were deputed to Travancore, at the particular request of the British Resident, were unfolded in the Committee's last Report; namely, the general extension of Christianity in that state; and as means to this end, as well as for its own intrinsic importance, the civil benefit and the religious renovation of the Syrian Christians. The accomplishment, to a certain degree, of the former of these two immediate objects was stated, as also the progress made toward the latter, and the ultimate object of all—by the cordial understanding effected between the Syrian clergy and the missionaries—the reformation set on foot, or actually brought to pass, among the clergy—and the intimate connexion established between the missionaries and the great body of the Syrian people; by the missionaries being made the channel through which redress of the oppressions and grievances of the Syrians was derived to them; by the foundation of the college at Cotym, and the mission-house, church, and school at Allepie; and, finally, by the translation undertaken, of the Scriptures and the Liturgy of the Church of England, into the vernacular language of the country.

The same good understanding still appears to prevail with the Syrian clergy; and, by the prudent conduct of Mr. Bailey, who is the most immediately concerned with the Syrians, the confidence and esteem of both clergy and people have been secured to a considerable degree. Since the arrival of the Rev. Mr. Fenn in Travancore, the subject of reformation has been taken up on a large scale.

The permanency of the college at Cotym is secured, not only by the decided favour of the reigning princess, but by several large endowments in land and money.—Till the arrival of Mr. Fenn, Mr. Bailey was the only missionary resident at Cotym: and, considering the recency of the institution, and that the greater part of Mr. Bailey's time has been engaged in superintending and revising the Malayalim translation of the Scriptures, no surprise should be felt, that little progress has yet been made in giving to the college a systematic form and efficient ma-



nagement. Measures are now in progress to collect a suitable library, for which several works have been received from England. The Bishop of Calcutta, and the Archdeacon of Bombay, have each presented to it a splendid copy of Dr. White's Syriac New Testament; and the Resident in Travancore has presented eleven copies of the Syriac Gospels. The translation of the Scriptures into the Malayalim language was finished, but will require a very careful collation and revision. Parts, however, were ready for publication. Mr. Bailey has also translated into Malayalim the Morning and Evening Services of the Church of England, with the Litany and Catechism, part of the Communion Service, and several of the Collects, Epistles, and Gospels. Every evening he has family worship in his house, and every Lord's-day, public service in the college chapel, in that language. The Syrians are much pleased with our form of worship; and the Malpan has pronounced that it much resembles their own. Mr. Norton also has translated the Liturgy into Malayalim.

In the course of the last year, the Committee despatched to Travancore a large number of Syriac New Testaments. A supply of Arabic, Persian, and Hindoostanee Testaments, has also been forwarded to Allepie, where the books are kept upon a table, and are accessible to all comers. The school under Mr. Norton, at Allepie, contained forty-four scholars; exclusive of twenty-six orphan children. Great opposition has been exerted towards this school, by the Roman Catholic priests. Roman Catholic children, however, attend and increase; and the people seem to have watched Mr. Norton's proceedings long enough to be satisfied, that nothing but the benefit of their children is intended. The school has, therefore, risen in their favour, and is likely to be enlarged, and a new one to be annexed.

A variety of interesting notices are added respecting the chaplains' stations at Chittoor, Palamcottah, and Tellicherry.

#### NAVAL AND MILITARY BIBLE SOCIETY.

The Report of this Society for last year has just appeared. The principal facts combined in it have been already anticipated; so that a few points only need be noticed. (See *Christian Observer*, 1819, p. 409.)

*Christ. Observ.* No. 221.

The Committee having, in consequence of the recommendation of their royal patron, the commander-in-chief, adopted the resolution of corresponding with the army exclusively through the medium of the commanding officers of regiments on all subjects connected with the object of the institution, his royal highness issued his commands to all such officers to correspond with the Committee on such points as may appear necessary, with respect to the supply of Bible and Testaments, and to take special care that whatever Bibles or Testaments are transmitted for the use of the men, are distributed in the most appropriate manner, and that the greatest attention is given to their preservation which may be consistent with the free circulation and use of them. His royal highness particularly desired that an ample supply should be allotted for the use of the patients in the regimental hospital, and for the use of the young soldiers, or children, who may be under instruction in the regimental school.

The effect produced by this instrument, in connexion with other measures adopted by the Committee, has been of a more general nature than its limited resources were prepared to meet. One regiment alone (the gallant 92d Highlanders) purchased at the reduced prices of the Society no fewer than four hundred and ninety seven copies, previous to their departure for Jamaica.

In the naval department the demand has also been general, and two thousand six hundred Bibles and Testaments have been issued to fifty-three ships of war, of which the greater number are vessels that have been put in commission within the year.

The correspondence of the Society furnishes very interesting testimonies to the benefits resulting from its operations.

Auxiliary Societies had been formed at Dublin, Edinburgh, and Portsmouth. New depôts for books have been established at Chichester, Gibraltar, and St. Helena; and respectable correspondents obtained at each of these stations.

Since this Report was published, the anniversary for 1820 has been held, and a subsequent Report presented, from which it appears, that the issues of Bibles and Testaments, during the last year, have been rather more than six thousand copies. The total amount of subscriptions was 2162l. A munificent donation of 500l. had been received from Mr. Hodson.

## VIEW OF PUBLIC AFFAIRS.

## FRANCE.

THE restrictions on the French press, with the subdivisions of party, render it difficult either to ascertain facts, or to apply them, when ascertained, to the general state of the country. The endless debates on the law of election still continue. The preparatory examinations, in the case of Louvel, have been going on in the desultory manner which characterizes French criminal jurisprudence, and upwards of four hundred and fifty witnesses are stated to have been examined; but the regular trial has not yet taken place. Two attempts have been made to alarm the duchess de Berry by an explosion of gunpowder, with a view to frustrate the hopes entertained of her giving an heir to the French throne. It is most awful to contemplate the atrocious plans which seem to be the ordinary devices of the infidel opposers of all governments, in the present day. The same rejection of every sanction, human and divine, and the same profligate exultation in their crimes—crimes at which our unsophisticated nature, fallen as it is, instinctively shudders—characterize the Louvels of France, the Sandts of Germany, and the Thistlewoods of England. Such are some of the fruits of that bitter harvest, the seeds of which, infidelity and jacobinism, hand-in-hand, have been diligently sowing for the last thirty or forty years, and which require all the piety, wisdom, and vigilance, of individuals and governments to eradicate.

## SPAIN.

Spain continues to be occupied in organizing the elements of her new constitution; and the king is obliged to affect an excessive and, under the circumstances of the case, an almost ludicrous zeal in giving extension and stability to the recent changes. All the duties on books and prints, connected with the prohibitory regulations of the inquisition, have been abolished. The king has also issued a decree ordering all symbols of ancient vassallage to be erased throughout the country, "in order that the noble pride of the Spanish people, who acknowledge and will never recognise any other sovereignty than that of the na-

tion, may not be wounded by the sight of continual mementos of their humiliation."

—The battalions concerned in the massacre at Cadiz have been disbanded, and the proceedings against their colonels, with generals Campana and Valdes, are going on.—It appears by a message from the President of the United States to Congress, that, through the mediation of Russia, the Spanish government had been induced to send a minister to America, with full powers to settle its differences with that country, respecting the Floridas. In consequence of this circumstance, and of the disturbed state of Spain; and in deference also to an intimation, from France and Russia, of their anxiety that nothing should be allowed to take place of a hostile character between the American and Spanish governments, the President has deferred the question of reprisals on the Spanish territory to the next session.

## DOMESTIC.

The notoriety of the facts connected with the Cato-street conspiracy renders it superfluous to state them as articles of temporary intelligence; but as matters of painful history it is requisite to record, that the trials, which were proceeding when our last Number went to press, issued in the conviction of Thistlewood, Ings, Brunt, Davidson, and Tidd; and that the remaining six, perceiving no probability of acquittal, pleaded guilty to the charge. Seldom has a conspiracy more horrid been brought to light, and never has the evidence of any fact been more convincing and irresistible. It is impossible for us to give even a sketch of the case; nor is it necessary, as the principal facts are known in every hamlet of the kingdom. The deliberate intention to assassinate all his majesty's ministers at a cabinet dinner, with any other persons who might be present, or might oppose the designs of the conspirators, was not only fully proved, but avowed and justified with unrelenting exultation. In the terror and confusion of the moment, a provisional government was to have been formed; the conspirators trusting to the existing distresses of the country, and the disaffection of those who have been poisoned by infidel and revolutionary principles, for immediate



support, and for ultimate success. Wild and delirious as such a scheme may appear, when viewed only as an unaccomplished project, it would be too much to say that it could not by any possibility have succeeded. History-records revolutions effected by equally despicable and unlikely means, and by fewer and less determined agents; and there are many circumstances in the state of the times, calculated to make a prudent man tremble at any occurrence which might violently agitate the passions of the multitude, and, while it presented a point for collecting, would also enkindle, the elements of revolution. But though the ultimate triumph of regular authority might have been certain, yet, in the interim, how great might have been the confusion, and how heavy the loss of human life, or when the scene of terror would have ended, who shall venture to predict?

Five of the six persons who pleaded guilty have been transported for life, and were immediately removed out of the kingdom; the other, the degree of whose guilt seemed greatly inferior, has been kept in prison, and it is supposed will be pardoned. Their companions, with the exception of Davidson, the Man of Colour, who behaved penitently, died as they had lived, in obdurate infidelity, defying both God and man with their latest accents, and some of them uttering the most horrid blasphemies. Thistlewood, who assumed a decorum widely opposed to the levity and flippancy of Ings, remarked to Tidd upon the scaffold, "*We shall soon know the grand secret!*" Alas! under what circumstances to make so fearful an experiment! We tremble to follow these unhappy men in imagination to that world where the awful disclosure has taken place, and where, before a far higher than a human tribunal, they are gone "to give an account of the deeds done in the body." May we, and may our readers, learn this "grand secret" under happier auspices than those of a dying hour! May we early "acquaint ourselves with God, and be at peace;" and being justified by faith in a crucified Redeemer, and living to his praise and glory through life, find at length, that in our case, eternity has no disclosures to make, but of joys which "eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive!"

We cannot, however, quit the subject of the Cato-street conspiracy without stating, that there is one feature of the case which has excited much animadversion; namely, the part alleged by the traitors, and some of the witnesses, to have been taken in their proceedings by one Edwards, who is said to have been a spy in the service of government, but in that character to have been in fact an active instigator of the plots which he was authorized to watch over and discover. As the subject may come before a judicial tribunal, (for a true bill against Edwards for high treason has been found by the grand jury of Middlesex,) we shall not dwell upon it at present. Our own view on the subject of employing spies has been frequently mentioned; and—though even the opposition party have generally admitted that their employment is necessary in certain cases, and that while there are such men as Thistlewood, government must have such agents as Edwards—we are by no means convinced that in moral questions exceptions of this kind ought to be allowed, or that any thing is ultimately gained (certainly not the favour and approbation of God) by so making expedience your rule of conduct, as to "do evil that good may come." It is clearly the duty of government to receive intelligence, from whatever quarter it may come; and to inform themselves of the proceedings of alleged conspirators, as far as this can be done, without giving any sanction to crime, or without exciting men to the commission of it. Supplies of money, or any other measure that might add apparent weight to their machinations, or tend to ripen their plot, would, in our view, be highly culpable. Nor does it even seem justifiable to tamper with a smaller offence, with a view to let it mature into something decisive, against which to strike an effectual blow. There is, however, no public evidence at present, except the assertions of apparently interested parties, that Edwards *did* really thus goad on his associates; and no one pretends to think that government either knew of, or permitted, his doing so. With respect to his being brought forward as a witness on the trials, supposing him to have been a spy, as there was evidence in abundance, without his aid, to convict the accused, there certainly were substantial reasons against it. It could have done no good, and might have done harm. We may

readily conjecture the use that would have been made of the circumstance, had a spy been produced as a principal witness in a state prosecution. For our own parts we are yet to learn that Edwards, if he really professed himself a spy, rendered any service to government in that capacity. Lord Harrowby, in the course of his examination, stated, that the first information which was received of the specific plans and purposes of the conspirators came from a different individual; nor was even this accidental, let us rather say providential, information obtained until the day preceding that of the intended assassination. If this was really the case, then it would follow, that to the superintending care and interference of Providence, and not to the dubious expedient of employing spies, were we indebted for the timely discovery of this plot.

But whatever may turn out to be the fact, we would earnestly caution our readers against lending themselves to popular outcry in questions of this kind. The wide and rapid diffusion of intelligence in this country, by means of the press, has produced a regular system of prepossessing the public mind by statements framed for party purposes, and which it may require many months to correct by authoritative decisions. In the mean time, the temporary purpose is answered; government and its agents are vilified, and the popular mind is soured and prejudiced to a degree which no subsequent explanations can fully obviate. We need no stronger illustration of these remarks than the recent conviction of Hunt and his associates for their share in the unhappy Manchester meeting. Hunt is condemned to imprisonment for thirty months in Ilchester gaol, and Johnson, Bamford, and Nealy for twelve months in Lincoln castle, for their conduct on that occasion. Thus does the law, and thus do our judges and juries reply to the attempts to justify that seditious convention, which, for eight months, have been poured forth in such profusion. But, unhappily, the leisurely march of retributive justice cannot overtake the rapid footsteps of daily and hourly calumny, or restore the equanimity of the public when once disturbed.

The proceedings in parliament have been peculiarly important. In compliment to the new reign, the address in reply to the king's speech was suffered to pass without a division. Its principal topics

were the intention of the king to tread in the steps of his father; his regret that the recent additions to our military force cannot be dispensed with; the civil list, and the king's wish that it should not exceed the scale fixed in 1816; and the necessity of wisdom, firmness, and loyalty, in supporting the constitution against turbulence and intimidation.

The arrangement for the civil list on the model of 1816, and as it is likely to be voted, is 850,000*l.* for England, and 207,000*l.* for Ireland. It has been strongly opposed by the anti-ministerial party, on the ground chiefly, that the estimate of 1816 was intended to be only temporary, and was passed without that minute inquiry which the importance of the subject demanded, on an implied understanding that inquiry would come with more propriety at the beginning of a new reign. A motion of Mr Brougham, for bringing the Droits of the Admiralty, and some other special funds, within the control of parliament, so as to render them available to the purposes of the civil list, has been negatived.

On the motion of Sir James Mackintosh, the committee on the criminal laws has been renewed: and he has had leave given him to bring in six bills for the repeal or improvement of particular laws already reported on.

Various petitions have been received from the manufacturing, the agricultural, and the mercantile bodies throughout the kingdom. All complain of distress, and earnestly solicit the consideration and aid of parliament. The agriculturalists ask for a higher protecting duty on corn; a measure which, at the present moment especially, no reasonable man who is not interested in the question can think adviseable. The manufacturers propose no specific plans; except, indeed, partial modifications, such as the repeal of the recently imposed duty on foreign wool, which is said not to have answered its intention as a financial measure, while it has pressed somewhat heavily on those whom it affects, and this probably without much benefiting the native grower. The petitions of the merchants of London, Liverpool, Edinburgh, Glasgow, and other principal towns, are founded on larger views; and may be concisely expressed in the well-known remark



of the merchants of France to Colbert, who wished to know "how he could assist them." "*Laissez-nous faire*" was their reply.—They urge the impolicy of our present restrictive and prohibitory system, and point out the benefits likely to arise from a more liberal encouragement both to importation and exportation. Of the abstract justice of these views, government confesses itself fully convinced; but alleges the obstacles which our past proceedings have thrown in the way of a recurrence to a more healthy system than that which at present prevails. It is satisfactory, however, to perceive that such a conviction is becoming more general, as it will probably prevent the future aggravation of the evil by new restrictions. Many of the old ones also, we trust, will be from time to time removed; for it is certain that some of our present regulations afford comparatively little benefit to the parties intended to be "protected," and none whatever to the public, while they prevent an interchange of other productions which might stimulate the general activity and afford a large national advantage, and while they also excite feelings of rivalry and ill will tending to produce counter-restrictions of the most injurious nature.

We must here, however, again state our firm conviction, that measures of a far more comprehensive nature than a mere change in our commercial policy are called for at the present crisis. But if we were to enter farther on this subject, we should only repeat what we have already said at the close of our last Number, as well as on many former occasions. We therefore forbear.

Though we have protracted our remarks beyond the usual length, we cannot pass over a circumstance which has undergone discussion in the house of lords, and which is of alarming importance, not only to the clergy, but to every person connected with ecclesiastical property, or who values either the welfare of the Church of England or the liberty of the subject. A petition was presented by the Rev. J. P. Jones, curate of North Bovey, Devonshire, stating, that he had been presented to two livings, value 500*l.* per annum; the one in the diocese of Peterborough, the other in the diocese of Lincoln: that he had procured a regular testimonial, signed by three clergymen in the diocese in which he officiated; which testimonial it was necessary should be

countersigned by his diocesan, the bishop of Exeter. The bishop, however, refused to put his name to the paper; in consequence of which the preferment was lost to the petitioner, he being under the necessity of relinquishing it in favour of another clergyman, whom it became necessary to present in order to prevent the lapse of the livings. The petitioner had conceived that the ground of the bishop's refusal was his having attended a public meeting in favour of Catholic Emancipation. His lordship, however, appears to have subsequently intimated that the refusal was not in consequence of his having attended the meeting, but in consequence of a remark stated to have been there made by Mr. Jones, that nine-tenths of the clergy were averse to the damnatory clauses in the Athanasian Creed, and would rejoice if they were expunged. Whether this be true or false, we know not; but two points of the case are of extreme importance: the first is, that his lordship has rested his justification on his discretionary right to withhold his signature without assigning a reason; the second, that relying, it seems, on some private and *ex-parte* communication, he refused to allow Mr. Jones to explain his words, although he stated them to have been misrepresented to his lordship, or to produce counter-testimony. Of Mr. Jones, his character, or his doctrines, we know nothing; but we are appalled to find, that all the ecclesiastical patronage in the kingdom rests on the will—nay, on the caprice, the prejudice, the pique, the political bias, or partial information—of an individual. The lord chancellor himself, who advocated the bishop of Exeter's conduct, has no security that the next clergyman whom he presents to a benefice may not be rejected for want of a bishop's counter-signature. The counter-signature has hitherto been considered an official act, which a prelate could not refuse, without subjecting himself to a civil process. It appears, however, that as the law now stands he *may* refuse; and that therefore, when the living to which a clergyman happens to be designated is in a different diocese from that in which he resides, neither he nor the patron has any remedy; and the house of lords having refused inquiry into the subject, it is impossible to predict to what extent this new system of *stat pro ratione voluntas* may eventually be carried. We confess we are somewhat surprised that the upper house, who are ordinarily such vigilant and even

jealous guardians of the rights of property and patronage, should have passed over this matter so lightly. If our great hereditary patrons should find their ecclesiastical nominees arbitrarily rejected, and the pecuniary value of their patronage reduced in the market, it will not be for want of the danger having been pointed out. Our bishops at present enjoy (or rather *possess*, for to a good man there can be no *enjoyment* in arbitrary power) a discretionary authority allowed to no other order of men in this free country, and which is utterly inconsistent with the liberties of the clergy, or the good government of the church. We shall never cease to protest, whether in the case of curates or incumbents, against this unwise and injurious system;—a system which tends to convert every episcopal palace into an Inquisition or Star-Chamber, and which renders every clergyman liable to fall the victim of a secret whisper or unauthenticated slander. We do not envy our venerable prelates their power: it ought to be great, and in the wholesome exercise of it they ought to be strongly protected, and even their errors leniently regarded. But, again and again we would say, let them be constrained to state the crime, and to name the accuser, and to produce the evidence. It is too much to presume, of any order of men, that they never

will be warped, or prejudiced, or misinformed. Even where they act *rightly* in the exercise of their discretion, the benefit of the example is lost to the clergy and the public, for want of their reasons being assigned; and if they act wrongly, the sufferer must pine in hopeless submission, having no right to demand what is his offence or who are his accusers. We hope that some member of the episcopal bench will be found sufficiently intrepid and impartial to call the attention of the legislature to the present system, and to procure a "self-denying ordinance," to restrict the prelacy in their official conduct to those rules of evidence and decision which apply to other bodies, as far, at least, as the case will properly admit. The public is becoming interested in the question; and some modifications, both as it respects curates and incumbents, are likely to be urgently proposed. We therefore humbly entreat the episcopal bench to reconsider these subjects, and to do for themselves what ruder hands may otherwise eventually do for them. We are convinced that, in the present state of things especially, they cannot generally wish to retain powers which only tend to render themselves and their function unpopular, without benefiting either religion or the church.

## OBITUARY.

### ARTHUR YOUNG, ESQ.

On the 12th of April last, at the house of the Board of Agriculture, in Sackville-Street, died ARTHUR YOUNG, Esq. F.R.S. of Bradfield Hall, in Suffolk, in the 79th year of his age. He had been Secretary to the Board of Agriculture, from its first formation in 1793—was an honorary member of almost all the Agricultural Societies, and also of most of the philosophical and literary societies of his own country, and of all the chief agricultural and economical societies in Europe, and of some in the United States. His Christian name he derived from Arthur Onslow, Esq. to whom his father Dr. Young, prebendary of Canterbury, and a beneficed clergyman, was chaplain. Mr. Arthur Young married in 1765, and has left behind him a son and a daughter; the former a clergyman, who at the time of his father's death was residing in the Crimea on an estate given him by the emperor of Russia, as a reward for agricultural services in that country.

Mr. A. Young from his earliest manhood was warmly attached to agriculture; and before he was thirty, he had published several works, with a view to its improvement, particularly his Northern, Southern, and Eastern Tours, through England; the first in five volumes octavo, and all of them containing much useful information. These tours soon attracted the notice of the late Catherine of Russia, and by her express order were translated into the Russian language. Her imperial majesty, at the same time, sent several young Russians to the author to learn the system of English agriculture under his superintendence.—Prince Potemkin afterwards sent over two young men for the same purpose; and the example was subsequently followed by the Marquis de Fayette.

Mr. Young, during his whole life, was an attentive observer of passing events; but till the period of the French Revolution, agriculture and political economy had chief-



ly occupied his mind, and had been the main subjects of his publications. His valuable work, a *Tour in Ireland*, in two volumes, octavo, published as long ago as 1778, may still be regarded as the best repository that has appeared, of valuable facts and useful suggestions, concerning that interesting country. His travels in France, Spain, and Italy, in two volumes, quarto, published in 1791, contain a mass of valuable information, and bear all the marks of his intelligent mind. His *Annals of Agriculture*, commenced in 1784, and continued monthly during his whole life, amounted at his death to forty-five volumes, octavo, and are the richest storehouse that ever existed of facts, essays, and communications, on all questions of agriculture and political economy.—On the breaking out of the French Revolution, the agitated state of the public mind in this country impressed him with a deep sense of our danger; and in 1792, he published a very spirited pamphlet, entitled, “*The Example of France a Warning to Great Britain*”; and at other subsequent periods of his life, he published pamphlets on the interesting topics of the day; his works never failing to engage much of the public attention, both in his own and in other countries. A French translation, of all his works which had then appeared, was published in Paris, in twenty volumes, octavo, by order of the Directory, chiefly, it was said, by the advice of the Director Carnot, who presented the author with a copy of the translation. From time to time he surveyed, and published agricultural reports concerning the counties of Suffolk, Lincoln, Norfolk, Hertford, Essex, and Oxford. To his very last days, his attachment to his favourite pursuit still continued; and at the time of his death, he was preparing for the press a work containing his agricultural experiments and observations, made during a period of fifty years. But a most important change in his principles and character took place in the year 1797. The death of his youngest daughter, to whom he had been most tenderly attached, first led him to apply for relief to the only true source of consolation. During all his former life of fifty-six years, while almost all other subjects of importance, at one time or other, engaged his attention, the most important of all subjects, religion, scarcely ever occupied a thought. He was not indeed an avowed sceptic; but his mind was so uninstructed; and, still more, his heart was so unconcerned, in all that respected religion, that, as afterwards he used often to declare, and deeply to lament, he was little better than a heathen. But, through the good providence of God, at the time when

he was led, by the loss of his favourite child, to feel the precariousness of all earthly enjoyments, and to remember, that to himself also, “the time must be short,” he applied by letter to a friend, stating his ignorance of religion, and was directed to the diligent perusal of the Scriptures, with earnest prayer for the Divine teaching. He was also led to the perusal of some books, and was introduced to a few religious acquaintances, that were signally blessed to him. From this time, religion became his chief concern. The diligence with which he discharged his official duties, and prosecuted his studies and pursuits, was in no degree abated, but the motive was wholly changed: he was no longer actuated merely by natural ardour of disposition, by the hope of profit, or the love of worldly reputation, but by the desire of pleasing God, to whom he looked, in a firm reliance on the promises of the Gospel, as a reconciled Father through Christ Jesus. Toward the end of his life, it pleased God to afflict him with a cataract, which commenced in the autumn of 1807. He was couched in the spring of 1811, but unsuccessfully: he became and continued completely blind during his whole life. This was a peculiarly severe trial to Mr. Young; but he bore his painful privation with Christian resignation; and the natural vigour of his character, reinforced by Christian principle, triumphed over this impediment, and he afterwards drew up and published several useful works, both agricultural and religious; in particular, two duodecimo volumes of select passages from the works of Baxter and Owen, under the title of *Baxteriana* and *Oweniana*.

Mr. Young was a man of a strong understanding, of a vigorous mind, and of warm feelings; a most diligent student, but yet disposed to think for himself. His works on political economy bear the marks of a highly intelligent mind, though in all his publications, it must be confessed, that marks of haste, and sometimes, in consequence, errors occasionally appear.—Mr. Young was extremely temperate in his habits, ardent and indefatigable in prosecuting his pursuits, and, to a degree almost unequalled in modern times, diligent and laborious. Throughout his whole life, he was a very early riser, and continued so, even after his blindness rendered him dependent on others for the prosecution of his studies. Indeed he felt his blindness, perhaps, most sensibly from the difficulty there was in finding the means of answering the claims of his insatiate and ever-active mind. His firmness was great; but to a man of his sanguine spirit the continual obstruction, produced by the want of sight,

could scarcely have been borne with patience, except for the influence of religion; and never were its triumphs more strikingly displayed. Not only was he patient, he was eminently grateful; and whenever the occasion admitted of it, he would break out into the warmest effusions of thankfulness. Especially he was used to express his gratitude to that God who had so patiently borne with his long course of neglect and forgetfulness, and had nevertheless shewn such mercy to him. His gratitude to his Saviour, to whose grace he constantly looked as the sole ground of his acceptance with God, was great and warm, and was often expressed in affectionate and vehement effusions. The ground of his hope as a Christian, according to the good old custom, he declared at the outset of his last will.

Mr. Young inherited a moderate patrimony; and, as a landlord and a country gentleman, he was eminently kind to his poorer neighbours. In the circle round his own family residence, the peasantry looked up to Mr. Young as to a friend and a father. A very large proportion of his fortune was devoted to the relief of the distressed; and to enable him to give away more, he lived without ostentation, and with simplicity and moderation, though with hospitality; for no man had a warmer heart towards his friends than Mr. Young. But from the time of his becoming religious, the spiritual and immortal concerns of his fellow creatures became, of course, the chief objects of his attention. Besides maintaining a large school, every Sunday a considerable number of his poor neighbours

were admitted into his hall to partake in his family religious exercises. After a sermon had been read to the assembly, he would address them, as he also did the children in the schools, with a warmth and an earnestness of affection that could scarcely be surpassed, and which could not but make a powerful impression on all who heard him. Mr. Young's religion had from the very first corrected his natural vehemence of character; but it was in his later years, and, above all, in his last illness, that the effects of this blessed principle were chiefly conspicuous. The vigorous uninterrupted health which he had enjoyed, during almost his whole life, rendered it more difficult to bear the infirmities of his declining years. Before the last attack, of which he died, he was in the habit of uttering solemn admonitions, such as "Prepare to meet thy God, Oh my soul! by holiness of heart, of lip, and of life," with many others of a similar kind; and these admonitory warnings were particularly addressed to those to whom he thought they might be useful. The disease of which he died was extremely painful; but in the most excruciating bodily agony, his patience and resignation were still manifested. Not one repining word escaped him. He was chiefly occupied in pious ejaculations. With these were mixed prayers, that it might please God to release him from his sufferings. In short, Mr. Young throughout his whole life was an extraordinary man, of superior talents, of indefatigable exertion, and of great usefulness: one of the best of citizens, he became at last a warm and earnest Christian.

### ANSWERS TO CORRESPONDENTS.

VIGIL; G. H.; and "*The Author of a Letter to the Archbishop of Canterbury*" in reply to P. will be inserted.—R. P. B.; HERMENEUS; A LAYMAN; J. D.; E.; A CHRISTIAN OBSERVER; and EDINENSIS; are under consideration.

MATHEUS will perceive that we have availed ourselves of some of his remarks.

We fear we shall not be able to oblige our numerous Prophetical Correspondents, whose communications would fill our pages, to the exclusion of every other topic.

We must refer B. A. C. for information to the Advertisements which occasionally appear on our Cover.

MINOR FRATER has sent us an extract from Sir James Stonehouse's "*Hints from a Minister to his Curate*," on the subject of reading the Act against profane Swearing, in which the Reverend Baronet recommends reading *an abridgment* only, which he considers "*sufficient in foro conscientie*," and as "*complying with the spirit of the law*." His argument for not reading the whole is, that "*it would take up too much time, and be useless*." Another correspondent also, our readers will perceive, has furnished from the same authority a mode of evading the law altogether. We cannot, however, but enter our protest, notwithstanding the great respectability of Sir James Stonehouse's name, against practices of this kind. An act of parliament, not contrary to the law of God, is binding on the conscience, not because a penalty is annexed to it, but because it expresses the will of the sovereign power in the state, which all are required in Scripture to obey. Whether the reading of the Act in the public service of the church is calculated to produce all the good effects which the legislature intended to secure, is quite another question.

F. J. C. will find his papers at the publisher's.